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FEBRUARY



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FEBRUARY, 1959

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

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## next month

E. Stanley Jones gives you cause for encouragement with his stirring challenge, *Don't Give Up Your World!* Here's answer to those who are ready to water down Christianity, put it on a plane with other religions. Can't be done, says Dr. Jones out of his experience around the world. Only Christianity has Christ. Brooks Hays, former U.S. Representative from Little Rock, Arkansas, president of the Southern Baptist Convention, spokesman of racial moderation, is the subject of

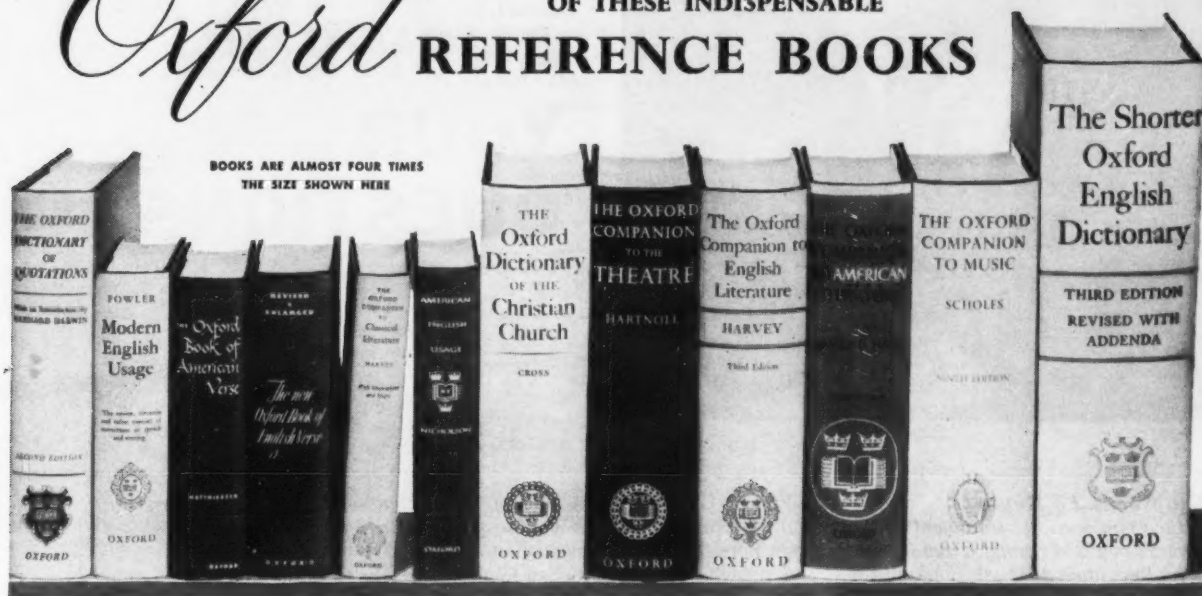
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*Conversion Is Still a Two-Way Street* gives the full story of CHRISTIAN HERALD's latest survey of Roman Catholic-to-Protestant conversions in 14 U.S. cities with heavy Roman Catholic strength.

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# Doctor POLING ANSWERS YOUR QUESTIONS

## Who Needs To Repent?

*Have you seen the statement of the proposal made in Hungary that a Hiroshima Repentance Day throughout the world be observed annually on August 6th? This would be a day of repentance for the atrocious bombing of the Japanese cities. If you have seen this announcement, why have you said nothing about it? You do speak of many other things that to me are of lesser importance.*

CONNECTICUT

J.M.

This is my first opportunity to speak about it. All bombing is atrocious. I know, for I have been there—in London, in North Africa, and on the Continent. The atomic bomb killed fewer and was in many of its respects and degrees less atrocious than glycerin bombs. Modern war is war—and that just about says it! This particular Hungarian protest is another Communist "false peace front." I shall be even more favorably impressed when such groups and conclaves as the one reporting from the ancient city of Debrecen includes in its proposal a call to repentance for the murderous tanks and machine guns that slew the Hungarian fighters for freedom and destroyed their heroic revolution.

## Foundation of the Church

*What is the difference between the Roman Catholic position on the founder or founding of the Christian Church and the Protestant position?*

CALIFORNIA

T.R.N.

Roman Catholics teach and preach that the Christian Church was founded upon Peter the man. Protestants teach and preach that the Christian Church was founded upon the great and profound truth that Peter uttered when he said, "Thou art the Christ, the Son of the Living God," that the Christian Church was founded upon this rock of truth and not upon any person other than Jesus Christ Himself.

## Nationalist and Red China

*Recently papers have carried the announcement of overtures made by Red China to Formosa for peace and mutual understanding between the mainland and the island. What do you know about this? Is it likely that Chiang Kai-shek will surrender or compromise?*

TEXAS

N.W.

Not likely. President Chiang Kai-shek had every opportunity to make a settlement with Japan which would have been to his personal great advantage. He stayed with the West. He remained then as he is now, a faithful ally of this country, and he has made it unmistakably clear that he will not accept terms, however attractive, from Peiping Communist dictators. He is a dedicated man. As to recent rumors, the prime minister of his government, authorized by him of course, gave an unequivocal answer, "No."

## Southern Ministers

*What is the attitude of Protestant*

*clergymen in the Southern states toward integration?*

MICHIGAN

S.L.

This question has come from many quarters and one partial answer is provided by a survey conducted by *Pulpit Digest*. This survey shows the majority of Protestant ministers in 17 southern states favoring compliance with the Supreme Court's order; 765 clergymen answered the questionnaire.

Some of the results were as follows: In Kentucky, 89 per cent said they favored integration; Texas, 87 per cent; Washington, D. C., 86 per cent; and North Carolina, 84 per cent. However, in Arkansas and Mississippi, only 54 per cent reported approval; in Alabama, 53 per cent, and in South Carolina the count was 50 per cent, lowest in the survey. Only 7 per cent replied that it "can never be successful in the South." On theological aspects of the problem, 74 per cent said they believed integration to be "in accordance with Christian principles."

Of the ministers favoring school integration, practically all said they would welcome Negroes into their congregations but, at the same time, almost all added that they were sure their congregations would not.

## Hays' Defeat

*What do you think of the defeat of Representative Brooks Hays of Arkansas for Congress by a write-in candidate? This certainly indicates the unchanging attitude and profound con-*

victions of the Little Rock citizens. What was wrong with Brook Hays?

ARKANSAS

A.M.T.

I think the defeat of this very forthright and distinguished American is sad for his district and equally sad for the rest of the country. Certainly it indicates the profound feeling of Little Rock citizens. But Brooks Hays is a man above narrow partisanship and a patriot who has served his state and country with unflagging devotion. His leadership in the present tense situation has been unbiased and that of a statesman. It will be continued in private life (which will, I think, be temporary) and as president of the great Southern Baptist Convention.

### Silent Teaching

Ohio's Attorney General has handed down a ruling that Roman Catholic nuns may teach in public schools while wearing their religious garb. William Saxbe, the attorney general, rules that the wearing of a distinctive religious garb "does not amount to a teaching of religious doctrine which the law forbids." He also declared that a school board may employ a person of any faith or of no faith, as long as they avoid sectarian instruction. Do you agree?

OHIO

M.S.

Definitely, I do not agree. And it is, I think, an easy prophecy that this attorney general and his ruling will not be sustained by the courts. Certainly I hope that he and his rulings will not be sustained. Religious garbs of whatever faith, in my opinion, have no place in a public school.

### Jesus and Baptism

Please explain John 4: 2. My Sunday-school class is of the opinion that Jesus did not baptize with water. But some interpret the verse to mean that He did not baptize His disciples.

IOWA

Mrs. L.M.

The passage says definitely that Jesus "Himself baptized not, but His disciples." This is the King James Version. The new Revised Standard has it, "Jesus Himself did not baptize but only His disciples." It is correctly concluded that Jesus "Himself did not baptize with water."

### Free Asia and Quemoy

What is the attitude of Asiatic nations—I mean free nations such as the Philippines—toward our government's announcement that under certain circumstances we will defend the offshore islands of Quemoy and Matsu?

ILLINOIS

S.T.N.

The Philippines Security Council, meeting on September 4th of this year, ordered support for President Ramon

Magsaysay and announced policies for the support of the United States in its defense of Nationalist China. Also, the President of the Philippines "hailed the violent efforts of Nationalist China in repelling aggression." The Council did not say that it would participate physically in that defense. President Rhee of Korea has also declared his support. Indeed, it is unmistakably clear that free Asia looks upon the defense of Formosa (or Taiwan) as the irreducible minimum of military security for the line from the Kuril Islands through Japan, Okinawa, Formosa and the Philippines on to Indo-China and Singapore.

These latest expressions bear out my own observations and experiences. I visited these areas from 1946 through 1947.

### Is God Pleased?

Do you believe that people in the United States are living as God would have them live? Is He pleased with us?

MICHIGAN

A.C.H.

Certainly people of the U.S. generally are not living as God would have us live. But a vast multitude of Christian Americans are making an effort, with God's help, to change conditions. They are doing their part to build both

a Christ-like nation and also a Christ-like world. With God's help they are striving to live personally as He would have them live. That is something, isn't it?

### Emotion and Commitment

Recently I saw a statement from the National Council of Churches frowning upon the emotional strain put upon children to get public commitments from them. I agree. Why should this not apply to adults?

IOWA

A.B.

I, of course, do not agree that any of us should be entirely exempt from making public commitments. I have heartily supported and will continue to support such evangelistic crusades as those conducted by Billy Graham.

### Positions Unlimited

Do you know of an organization about which I have heard that guarantees to find a job anywhere in the world, any kind of a requested job for any person, provided only that person promises to do the work of a Christian?

MISSOURI

H.W.D.

I know of no such organization. Do you? If you do, I shall forward your letter to the one making this inquiry.

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Wilmington	WTUX 4:15	Butte	KOPR 10:15 a.m.	Clifton Forge	WCFV 5:15
<b>DISTRICT OF COLUMBIA</b>		Helena	KCAP 10:15 a.m.	Culpeper	WCVA 7:15
Washington	WGMS 9:00 a.m.			Norfolk	WLOW 5:15
Washington	WOL 9:30 a.m.			Richmond	WRNL 7:30
<b>FLORIDA</b>		<b>NEVADA</b>		<b>WASHINGTON</b>	
Jacksonville	WPEG 5:15	Reno	KATO 7:00	Bellingham	KPUG 2:15
Miami	WKAT 7:15			Seattle	KVI 2:15
St. Petersburg-		<b>NEW YORK</b>		<b>WEST VIRGINIA</b>	
Tampa	WTSP 7:45	New York	WOR 7:30	Montgomery	WMON 6:15
West Palm Beach	WIRK 5:15	Niagara Falls	WJL 6:15		
<b>GEORGIA</b>		<b>NORTH CAROLINA</b>		<b>WISCONSIN</b>	
Atlanta	WYZE 5:15	Raleigh	WRAL 6:15	Poynette	WIBU **
Griffin	WKEU 7:15	Roanoke Rapids	WCBT 5:15	<b>WYOMING</b>	
Newnan	WCOH 6:45			Cheyenne	KVWO 3:15
<b>IDAH</b>		<b>OHIO</b>			
Boise	KGEM 11:00 a.m.	Akron	WHEK 6:15		
<b>ILLINOIS</b>		Chillicothe	WBEX 5:15		
Chicago	WLS 6:30	Cleveland	WJW 7:15		
		Columbus	WMNI 10:00		

\*\*Check with radio schedule in your newspaper, or with your local station.

# PRAY





# FOR AUSTRALIA

## Billy Graham AND TEAM

### WHY WE SHOULD PRAY FOR AUSTRALIA...BILLY GRAHAM AND TEAM



**Dr. V. R. EDMAN**, President  
Wheaton College, Wheaton, Ill.

We are Praying for Billy Graham and the Australian Crusade.

First, because the Bible encourages and challenges us to pray one for another, to pray the Lord of the harvest to send laborers into His harvest field (in this case, Australia), to pray that God's Word will "run and be glorified" in thousands of hearts there. The effectual, fervent prayer of God's people avails much.

Second, Australia needs the Gospel, and many of its leaders have invited Billy to preach in their country. Church attendance and spiritual life is at a low ebb we understand, and Australia needs revival.

Third, revival in Australia can be a means to a larger end. Australia can be the base for missionary work in nearby island world: New Guinea, Indonesia, and the hundreds of islands in the South Pacific, even much more than has been done in the past.



**Dr. ROBERT J. LAMONT**, Minister  
First Presbyterian Church, Pittsburgh, Pa.

**YOUR PRAYERS COUNT.** God has always raised up men in every generation to serve His Sovereign purpose. Surely Billy Graham's ministry has been owned of God's Holy Spirit in the salvation of souls, the reviving of morality and the undergirding of human freedom. "The effectual fervent prayer of a righteous man availeth much." This is an hour for burning hearts and believing minds.



**Bishop ARTHUR J. MOORE**  
The Methodist Church, Atlanta, Ga.

My earnest prayers will follow Dr. Billy Graham as he goes for a crusade of extraordinary evangelism in Australia.

We need, all around the world, a genuine revival of spiritual religion—a revival that will lift the moral and spiritual standards of our people perceptibly higher than at present. If life is to have its true meaning, if we are to be saved from our self deceptions, poor ideals and sinful actions, we must return to God in penitence and faith.

There is in Christ salvation; fullness of freedom and shelter for which the heart of men everywhere craves. I feel sure the blessings of Almighty God will rest upon His faithful servant while preaching the gospel in Australia.



**Dr. ROSS H. STOVER**, Pastor  
Messiah Lutheran Church, Philadelphia, Pa.

"Brethren pray for us," urged St. Paul "the Man of his Day," as he sought souls for Christ. Friends, "Pray for us," asks Billy Graham, God's "Man of the Hour," as he leaves family and home to start his Crusade for Christ in far off Australia. American Christians will heartily respond. My own answer is "Billy, I shall daily intercede for you, asking that God will open the hearts of thousands of the unsaved as you humbly preach the glorious Gospel."

### AUSTRALIAN CRUSADE BEGINS **FEBRUARY 8th**

February 8-March 15—MELBOURNE • March 29-April 8—NEW ZEALAND • April 12-May 17—SYDNEY • May 18-June 7—TOUR OF AUSTRALIA



# HOW MANY CAN YOU ANSWER?



Where does the day begin?



Where does dust come from?



What makes Johnny's dimple?



Do dogs dream?



Why doesn't it hurt when he cuts my hair?



Where am I when I sleep?

## you'll find the answers to your child's questions in **THE BOOK OF KNOWLEDGE** The Children's Encyclopedia

You try to answer your child's questions, for you know that nothing discourages an eager child more than "Don't ask so many questions"... "I don't know."

### EDUCATE YOUR CHILD...IT PAYS

Nothing is as important to your child as the answers to his questions, *now*. They are his windows to the world. They give him wealth that can never be taken away... the wonderful gift of knowledge.

### 12,000 PICTURES THAT TEACH

These 12,000 pictures are an education in themselves. The easy-to-read storybook style is designed to answer questions, teach good study habits, help your child learn to think.

### MAIL THIS FREE BOOKLET COUPON

THE BOOK OF KNOWLEDGE, DEPT. A  
The Grolier Society, 575 Lexington Avenue,  
New York 22, N. Y.

Please send me "RIDE THE MAGIC CARPET," the 24-page full-color booklet taken from the newest revision of THE BOOK OF KNOWLEDGE. I understand it is FREE, and without obligation.

There are.....children in my family, ages.....

NAME.....

ADDRESS.....

CITY.....ZONE.....

COUNTY.....STATE.....

Christian Herald-2-59



### SHORT-CUT TO FACT-FINDING

The Book Of Knowledge is not just a listing of facts. Instead, it is designed so that *each volume* is equally interesting to your child. It reveals hundreds of little miracles in the ordinary things we find around us. This unique system has earned for The Book Of Knowledge the love of millions of children... the praise of teachers, psychologists and parents.

### READERS ARE LEADERS

It has made The Book Of Knowledge famous as a career-builder. It brings culture, understanding. When you give your child these books, you give him what he needs to become a happy, successful adult.

**FREE!** for your boy or girl...this fascinating gift "sampler"

...that will kindle their imaginations...a new, exciting, full-color booklet the whole family will enjoy. Its 24 information-packed pages reproduce actual pages from THE BOOK OF KNOWLEDGE. See how paper is made...how birds wage a battle against insects... the world's great art masterpieces. Quizzes, games, nursery rhymes, and fascinating questions and answers will give your child enjoyment, teach him many useful facts. Get your free copy, mail the coupon today. There is no obligation.

### START A NEW AND PROFITABLE CAREER

Today, the fastest-selling product is *education*. The Grolier Society Inc. has increased its business by more than \$27,000,000 in the last three years. We have openings for full-time sales representatives. It is dignified and satisfying work that pays well. Send for new career booklet, TEN MINUTES WITH YOUR FUTURE. For your copy, write F. G. Vaughan, 575 Lexington Avenue, New York 22, N. Y., Dept. 17. PLaza 1-3600.

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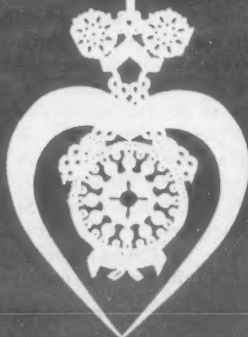


Selected by  
RACHEL HARTMAN

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



REMEMBER



## Advice for Lent

*Fast from criticism, and feast on praise.  
Fast from self-pity, and feast on joy.  
Fast from ill-temper, and feast on peace.  
Fast from jealousy, and feast on love.  
Fast from pride, and feast on humility.  
Fast from selfishness, and feast on service.  
Fast from fear, and feast on faith.*

From Emma Gerhardt, New York, N. Y.

## If You Want to be Loved

*Don't contradict people, even if you're sure you are right.*

*Don't be inquisitive about the affairs of even your most intimate friend.*

*Don't underrate anything because you don't possess it.*

*Don't believe that everybody else in the world is happier than you.*

*Don't conclude that you have never had any opportunities in life.*

*Don't believe all the evils you hear.  
Don't be rude to your inferiors in social position.*

*Don't repeat gossip, even if it does interest a crowd.*

*Don't jeer at anybody's religious belief.  
Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache or rheumatism.*

*Learn to attend to your own business.  
Do not try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world and whose life is governed by the Golden Rule.*

— Author unknown

From Mrs. Artemesia S. Kates, Woodstown, N. J.

I am tied down . . .

By clothes lines

On which I hang

Small blue and yellow rompers.

By strings . . .

Just commonplace white threads

With which I sew on buttons,

Mend wee pockets,

Patch faded threadbare little suits.

Ropes tie me down,

Red jumping ropes

And those that pull

Small animals about.

Young, bleeding grimy thumbs there are

To kiss and bind with lengths

Of clean white gauze.

And baby arms about my neck . . .

O, yes . . . I am tied down . . . thank God!

Author unknown

WHY should there not be a  
patient confidence in the  
ultimate justice of the people?  
Is there any better or equal  
hope in the world?

—ABRAHAM LINCOLN

*When earth's last picture is painted and the tubes are twisted and dried,  
When the oldest colours have faded, and the youngest critic has died,  
We shall rest, and, faith, we shall need it—lie down for an aeon or two,  
Till the Master of All Good Workmen shall put us to work anew.*

*And those that were good shall be happy; they shall sit in a golden chair;  
They shall splash at a ten-league canvas with brushes of comet's hair;  
They shall find real saints to draw from—Magdalene, Peter and Paul;  
They shall work for an age at a sitting and never be tired at all!*

*And only the Master shall praise us, and only the Master shall blame,  
And no one shall work for money, and no one shall work for fame,  
But each for the joy of the working, and each in his separate star  
Shall draw the thing as he sees it for the God of Things as They Are!*

—Rudyard Kipling

## What Happened To . . .

Helen Priscilla Stam, daughter of missionaries John and Betty Stam who gave their lives for Christ in China in 1934, when the Communists first overran the country? Many remember hearing of the rescue of the infant by a Chinese Christian after her parents were beheaded. Today Helen Priscilla is a radiant young woman, a graduate of Wilson College, Chambersburg, Pennsylvania, her mother's alma mater, and is teaching in a South Carolina college, preparing for overseas missionary service.



## THE CATEGORICAL IMPERATIVE

So philosophy calls it, but the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews of Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself; it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

Our work merits your every confidence. It is a program of worldwide testimony to the Jews. Your fellowship is always welcomed and appreciated. THE CHOSEN PEOPLE magazine is sent to all contributors.

### MAIL COUPON TODAY

AMERICAN BOARD OF MISSIONS  
TO THE JEWS, INC.

236 W. 72 Street, Dept. 2, New York 23, N. Y.  
Canada: 39 King William St., Hamilton, Ont.

I do want to help the Jews. Here is \$\_\_\_\_\_. Use it as God directs, to make known the saving power of the Lord Jesus Christ to Israel.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

# LETTERS

## R. C. President?

Your magazine comes to a member of our household. In the Nov. '58 issue, I discovered "Will a Roman Catholic Be President?" This wonderful article answers my long-pondered question. How can I get a copy for my own study? In fact I may want several.

Amsterdam, N. Y.

MARIE L. ROTHEMEIER

● Reprints are available at 3 for 25¢ or 6¢ each in quantities of 100 or more. Address Reprint Dept., Christian Herald, 27 East 39th St., N.Y. 16, N.Y.

## Handbells

We read the interesting article "Bell Ringers Choir" (Dec. '58). We were very happy to see such a nice write-up on this musical medium. However we would like to call your attention to some [possible] misrepresentations.

These bells are not made in England alone, but also in The Netherlands, by our company; the time of delivery is not two years, but five to six months. We have been making handbells for several years and have supplied about 70 sets in the U.S. These Holland-made bells are considered to be of equal or superior quality and workmanship, compared to English bells.

Evanston, Ill. EVERT M. FRITSEN  
Petit & Fritsen, Ltd.

## A Breath of Sanity

I was looking over the magazine table and saw CHRISTIAN HERALD. I am glad there is a magazine such as yours in existence. What a breath of sanity in the chaos of insanity that is found in most books and magazines—even "Christian" magazines!

Fort Jackson, S. C.

PVT. PAUL M. JOHNSON

## First Sunday School

In "Rhode Island" (Nov. '58) I read that sometime after 1793 the first American Sunday school was born in that state. May I make a correction? In the Rockland, Maine, *Courier-Gazette* (Oct. 21, '58), F. S. L. Morse, a local historian, mentions the fort established on the St. George River at Thomaston, Me., in 1717 and the settlement of Scotch-Irish families there. The head of one of these families was Dr. Moses Robinson. On Sundays, in the 1740's, Dr. Robinson gathered the children of the vicinity together into the fort and taught them their ABC's and the fundamentals of religion and morality. This was fully 40 years before Robert Raikes, the so-called father of the Sunday school held his classes in London and a half century before that

Sunday school was established in Rhode Island.

Chester, Vermont A. M. WATTS

## Old Stamps Appreciated

The letter regarding saving used stamps for Japan has met with the most phenomenal success of any such mention in any magazine thus far, and we are grateful. Almost every person who has written has asked the same questions, so it would save us many hours if you would print these suggestions:

All stamps including the common 1, 3 and 4-cent stamps as well as all commemorative, airmail and foreign stamps are useful, unless they are damaged. Leave stamps on the envelope and cut around them. Send stamps in manila envelopes marked "Used stamps — no commercial value." On boxes we must pay duty. We will send you self-addressed envelopes if you request them.

"Gather up the fragments that remain that nothing be lost." John 6:12  
4-992 Shimotakaido, Sugunami Ku  
Tokyo, Japan KENNY JOSEPH

## Roger Williams

We read "The Church: Maker of Musicians" (Nov. '58) and missed at least one notable name. I refer to the extremely popular Roger Williams, the son of Rev. Dr. Frederick J. Weertz, pastor emeritus, St. John's Lutheran



ROGER WILLIAMS; DR. FRANKLIN C. FRY

Church, Richmond Hill, N. Y.—largest United Lutheran congregation in America. Louis Weertz, now known professionally as Roger Williams, was organist and choir director there.

He has composed church music and does his own orchestral arrangements. He is a Christian artist who gives testimony to his faith in his concerts and other appearances. He is an active member of the Lutheran Laymen's Movement for Stewardship and serves in the parish activities of St. John's.

New York, N. Y. HENRY ENDRESS  
Executive Director  
Lutheran Laymen's Movement

CHRISTIAN HERALD

# Grandma, did God give you new ears?



## Lightweight Beltone Hearing Glasses are a miracle-like blessing ...provide hearing with BOTH ears—not just one

Countless thousands who used to suffer from hearing loss now feel almost as if God has "given them new ears." Thanks to new perfected Beltone Hearing Glasses, they now hear clearly again at natural ear-level, with BOTH ears, even if loss is severe.

Only a few years ago many hard of hearing people were obliged to live in a silent world apart . . . isolated from the joys of warm togetherness with grandchildren, friends and other loved ones. Today, as if heaven-sent, the doors are opened to a second chance at happiness.

Gone is the fret and fear of being conspicuous. Virtually perfect concealment is now possible because—as shown to the right, in the cutaway picture of Beltone Hearing Glasses—hearing aid and receiver are hidden inside temple of glasses. Tiny, almost invisible tube carries sound to the ear. Glasses are attractive and lightweight.

This new development enables people to enjoy higher fidelity hearing with BOTH ears—so they may hear *who* is talking . . . where sounds come from . . . understand conversation far more easily.

Users of Beltone Hearing Glasses are grateful because they can stay actively happy in family, business, social, and church life. Grateful because Beltone provides precision fitting for individual hearing loss. Grateful because Beltone gives personal service and friendly understanding. All this adds up to proof that . . . "If Hearing is your problem, Beltone is your answer."

**FREE BOOK**—reveals in pictures and words all the exciting facts about what the many styles of Beltone Hearing Glasses may do for you. Book will be sent in plain wrapper. Write: Dept. 4-790, Beltone Hearing Aid Company, 2900 W. 36th Street, Chicago 32.

# Beltone



MAKERS OF THE WORLD'S FINEST HEARING GLASSES, HEARING AIDS AND HEARING TEST EQUIPMENT

# Gabriel Courier Interprets the News

## at home

**CRIME:** A tidal wave of lawlessness is engulfing the U.S. Big cities are the hardest hit, but only because they have more people in them. Actually—shockingly—the crime rate is increasing faster in small towns than in large cities. Officials everywhere are concerned not only quantitatively, but they're upset over the coldness, the heartlessness, with which crimes are being committed, by young people especially. "Heading" is the term our blasé juveniles use for hitting somebody—anybody—over the head, putting him out of action long enough (sometimes permanently) to get his money, if any.

One Philadelphia prosecutor says bitterly that the only way to fight back is to electrocute a few young murderers—this while many groups around the country are talking up the desirability of eliminating the death penalty altogether. But in Philadelphia, they discovered something else, too. During a newspaper delivery strike, when the kids had the chance to go to the plant, buy papers for a nickel, carry them downtown, sell them for a dime and make themselves a couple of dollars, thefts of coins from parking meters fell way off. Maybe we ought to do some second thinking about our child labor laws and the labor union restrictions that throw roadblocks in the way of youngsters not only doing some muscle-tiring work but of earning something. Nobody wants ten-year-olds in the mills or unfair competition for adults who have families to support—but isn't there a sensible middle ground?

**PARTIES:** The hassle over whether A.F.L.-C.I.O. President George Meany actually advocated the formation of a labor political party, is beside the point. Vice president Walter P. Reuther says that he, Reuther, is against such a party and that Meany was "misunderstood." Granting this, the idea of a labor party is nevertheless in *somebody's* mind. If labor does not get what it thinks it should get through existing parties, you'll be hearing more about a labor party, we opine—even from Mr. Reuther.

But that's not all on the party line. The Democrats are split, and split badly—northern liberals, southern conservatives. By 1960 there could be two "Democratic" parties.

The Republicans have their Old Guard, their New Guard. President Eisenhower had to referee the battle over Republican leadership in the Senate. Senator Everett Dirksen (Ill.) was out in front as minority leader (replacing Mr. Knowland). A group of insurgents, headed by Senator Aiken (Vermont) wanted a more "forward-looking leadership" than they felt Dirksen could offer. Whether two parties come out of the GOP, it's a little early to say. But without any doubt there are right now two parties *within* the GOP.

**POLICE:** Biggest example of unadulterated gall we've seen in a long time is Jimmy Hoffa's attempted conquest of the New York Police Department. It's the opening shot in his campaign to organize ten million state, county and municipal employees into the Teamsters Union. Mr. Hoffa's hope is that some of these days every policeman in the U.S. will wear a TU membership button alongside his police shield.

We don't see how you can unionize a police force any more than you can unionize an army or navy. And particularly we don't see how the police can sign up, or the public let the police be signed up, in a union that was expelled by labor itself on charges of domination by corrupt elements, and that has been accused by Senate rackets investigators of being the center of underworld influence in organized labor.

TU says that a detective on the New York City force who volunteered to be a Hoffa guinea pig has filed a membership card and is sitting back to see if he is fired. If he is, the union says it will give him a lifetime job at equal pay as a union organizer, at the same time bringing a court suit for his reinstatement. This one *ought* to be settled in court. It ought to be settled fast, and *furiously*.

**CARS:** A frightening chunk of our economic recovery is resting precariously on the Fin-tailed Behemoth and the White-walled Road Hog. What is amounting to practically a revolt seems to be building up, despite Detroit's insistence that what Americans *really* want is big, powerful, gadget-packed transportation. Maybe so. For good times' sake, we *hope* so. But the statistics are needling auto builders. In 1955, imported (that is, small) cars amounted to less than 1 per cent of

the U.S. auto sales. In 1956, they were up to 1.5 per cent; in 1957, 3.5; last September, when everybody was supposed to be breathlessly greeting the new models, foreign car sales jumped to 11.5 per cent. For all of 1958 it was at least 8 per cent.

The trouble is that you can't just shift gears in auto production overnight. Gestation period for cars is two or three or more years. Even so, we predict that 1959 will go down in history as high-water mark for automobiles that were too long to let a motorist stop, too gas-consuming to let him go.

**TARGET:** Every once in a while this reporter gets downright disturbed by the journalistic drumbeating that's going on. Some historians are convinced it was a newspaper that egged on the Spanish-American War. The way things are going, World War III could be started by some word-happy caption writer. For example, in a recent weekly news magazine we came upon a story illustrated with maps showing just what U.S. missiles could do to Russia. "Thor could wreck this much of Russia," said one headline, and the wreckable area was nicely shaded in red. "Atlas could reach nearly all of Russia," boasted another, and the big, fan-shaped red area overprinted on the map of Russia looked awfully convincing.

If that kind of story appeared in a Russian publication, with areas of the U.S. so marked off, what would *we* do? Probably extend the draft for five years, appropriate another \$10 billion for defense, hold a special meeting of the Security Council, cancel all leaves. It is one thing to be able to defend yourself, showing your fearlessness by your quiet confidence. It is quite another thing to go around with a chip—or a guided missile—on your shoulder.

**BOXCAR IN THE SKY:** Of such importance was the successful launching of the heavyweight Atlas, that President Eisenhower made the announcement from the White House. Rocket and all went into orbit, and you wonder if some of these days the launching pad won't go along for the ride, too.

This one has both receiving and transmitting equipment aboard, so that it can act as a kind of high-flying Western Union boy. And every flight—including that in which the one-pound squirrel monkey was a passenger—



sends back useful information. Still, we get the feeling that everybody's desirous of a high visibility factor, too. Unlike alms-giving, satellite shooting is to be seen of men. This latest one will be seen by the unaided eye, they tell us, during its 45 days or so of space coasting.

**COURIER'S CUES:** Testimony to vaccine success: in 1957, measles caused more deaths than polio... Expect the Nixons to continue their travels this year, probably to France, Italy and West Germany... No soil bank this year, which means \$700 million less in pockets of farmers.

Due for reviewing because of airline strikes: the Railway Labor Act of 1926 under which, surprisingly, air transport of 1959 operates... It would take 100,000 tons of steel just to provide every Chinese family with one wash basin a year.

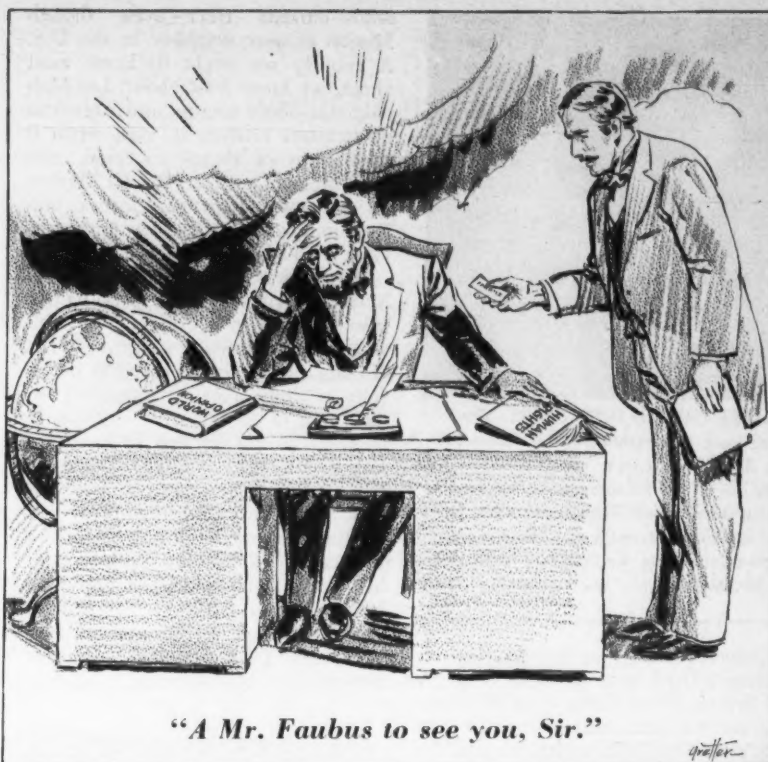
Boom's return is set at late '59... And this dour observation: inflation, other half of boom duo, slices paychecks here, could price U.S. goods out of world markets... Worry for areas hit by race controversy: new industry is staying away... Brooks Hays is being talked up as Democratic Vice-Presidential nominee in 1960.

Not much publicity has been given to Senator Langer's (R., N. Dak.) bill that Election Day be moved to Sunday—most church people will blow their tops if it's introduced... Democratic victory in Alaska means more than reinforcement for majority in Congress; means also 3,500 jobs, now held by Federal employees, to be doled out as political party plums.

## abroad

**NATO:** What has been known but hushed up for a long time was pushed embarrassingly into the open at Paris. Chief pusher—and chief loser—was Charles De Gaulle, strongest leader that France has had in a decade or more. He thought the time was ripe for France to take her place as a major power, join Britain and the U.S. in a guiding directorate for the North Atlantic Treaty Organization. It wasn't. De Gaulle's bid was turned down.

The 15 treaty nations turned quiz-zical looks at France's failure to end the Algerian rebellion—and at the substantial numbers of French troops yanked out of Europe—where they would be of value in case of attack—and shipped off to North Africa. Meanwhile, German Defense Minister Franz Josef Strauss reported that by the end of March, West Germany will have a 200,000-man force in the NATO defense line. The contrast was painful and obvious. France—even the France



of the providential Mr. De Gaulle—was Number 4; West Germany was Number 3.

**JUNE 1:** West German defense strength is the reason why the Kremlin is going after Berlin, why the U.S. is so determined to keep West Berlin in business. Obviously, the Reds have something bigger up their sleeve than merely shutting out the Allies. That in itself would up their propaganda score several points, but only because of what it would forecast: recognition of East Germany, then a drive to merge East and West Germany in a disarmed, neutral confederation. The Berlin threat would bring everybody—the Kremlin hoped—to a conference table or to a summit meeting where Mr. Khrushchev could tell how Germany could be reunited—fondest yearning of Germans everywhere. Nothing to it, Mr. Khrushchev would say, the press of the whole world reporting his every syllable. All the West had to do was agree to Russia's terms. The West, presumably, would not. So Mr. Khrushchev would declare that we, not he, were the obstructionists, the warmongers. He would tell West Germany, "I'm real sorry—and you could have had it so good!"

There may yet be such a meeting. Russia's deadline (the word in such a context sounds ominous) is June 1. That's the end of the six months of "grace" Mr. Khrushchev is allowing.

**BRANDT:** Spokesman for West Berlin is a 45-year-old leader known around the world. Two years ago, nobody outside the city knew that Willy Brandt existed. Not only does he have the political touch—he snowed under his Christian Democrat opposition—but he has the kind of Churchillian bulldoggery that gives his city confidence. He's a Socialist—which puts him across the fence from Dr. Adenauer—but a free-wheeling Socialist. He chides the West for its lack of imagination in dealing with the Communists. Why, he wonders, as do a lot of people thousands of miles closer to Washington, does the West consistently wait for the East to move? Why not do something dramatic—and first? Why not?

**REDS IN THE RED:** The French election which toppled opponents of Premier De Gaulle and produced a National Assembly more rightist than any other since before World War II, had an interesting by-product. Among other things, the election cut a swath through the middle of the Communist bloc. Instead of the 143 seats they held previously, the Reds won only 10—landslide in reverse. In France, this means that a swath was cut through the middle of the Red treasury, too. Communist members sign papers giving the Party treasurer the right to collect their salaries, about \$700 a month each. Like an ordinary party



**PASTOR CARRIED INTO COURT:** The Rev. Maurice F. McCrackin, West Cincinnati (O.) St. Barnabas Church, who has refused to pay the part of his income tax that goes for arms, is, for second time, carried into court. He was jailed for contempt. Thirteen clergymen appealed to the President to intervene in Mr. McCrackin's "persecution." AP

worker, a Deputy or Senator then receives a Red dole of \$140 a month to live on. When there were 143 Communist members, that meant about an \$80,000 "profit" every month for party coffers. Now it means only about \$5,500—a whopping drop! To cope with the red ink, the party fired personnel, suspended three daily newspapers.

**RECONCILIATION:** While many nations were eying each other suspiciously, France and West Germany were building a new friendship. Premier De Gaulle was a more outspoken defender of West Berlin's free status than even Premier Macmillan; De Gaulle and Adenauer were binding up what was left of old wounds. And in the Pacific, an even more difficult—and gratifying—rapprochement was taking place. The mountain went to Mahomet. Carlos P. Garcia, president of the country that had felt the grinding heel of the conquering Japanese, not only went to Tokyo, but addressed the Japanese Diet and received a standing ovation.

When Japan occupied the Philippines, Garcia was a guerrilla leader with a dead-or-alive price of \$50,000. And as one writer put it, "Japan spent well over that amount on a lavish red carpet" for his reception in Tokyo. It wasn't all simply forgive and forget. Japan extended a \$50 million development loan; Japan is hungry for trade with the Philippines. They realize they must stand together. Whatever, it was a significant reconciliation—good news to temper black headlines.

**MEXICO:** Can you name the new President of Mexico? If so, give yourself a pat on the back. Most of your

fellow-citizens can't—even though Mexico is near neighbor to the U.S. A country we ought to know most about, we know least about. Let Malenkov or Serov sneeze, and American newscasters analyze it, base upon it predictions of things to come, give the history of sneezes. But let Mexico, on our own doorstep, elect a new President, and most of us don't even know it happened.

All right, so he's Adolfo Lopez Mateos, former college president, a man bringing to his office a veritable wealth of experience in government. He has a remarkable record at peacefully settling labor-management conflicts; out of 13,382 labor disputes he handled during his first five years as Labor Minister, only 13 developed into strikes. President Mateos was handpicked by former President Ruiz Cortines (in much the way that a U.S. President can "name" a candidate), he is now beginning a six-year term, he's married, has a 16-year-old daughter Evita. His definition of Mexico's two great national problems: poverty and ignorance.

## church news

**REFUGEE YEAR:** Dr. Elfan Rees, adviser on refugee problems for the World Council of Churches, in urging all Christians to support the 1959 World Refugee Year proclaimed by the United Nations, has some startling things to say about refugees.

"We cannot solve the problem in a refugee year," he said. "We cannot even solve it in our lifetime. The churches must realize that services to refugees have become a permanent feature of their ministry."



**900,000 HOMELESS ARAB REFUGEES:** The problem remains unsolved 10 years after the Arab-Israeli war. They live in tents, caves or ruins, as above. Protestant agencies continue to send relief supplies but says Henry R. Labouisse, former director, U.N. Relief and Works Agency, politics has pushed the dilemma "under the rug." RNS

Although nobody seems to have accurate figures on the number of refugees successfully resettled in recent years, we do know something about the number of people who are homeless. And far from being products of the dim past, no less than 40 million people have become homeless during the last decade. Of these, at least 25 million are Asians who became refugees because of events in Korea, Vietnam, China, India and Pakistan. In the Holy Land, there are no longer just the 800,000 refugees you often hear about. The number is 1,035,000—more than 240,000 children have been born. And they were born "in the cesspools of hate known as Arab refugee camps," says Dr. Rees. "We can't even keep up with the refugees, but given a real concern churches can solve problems of more refugees during the World Refugee Year than we do in the average year of indifference."

**MAGAZINES:** Religion is becoming a popular subject everywhere. *Cosmopolitan* for December had a special 43-page section on "Man's Need for God." And *This Week*, Sunday newspaper supplement, asked readers to "Pick the Sermon You'd Like to Hear." Conducted by Willard A. Pleuthner, v.p. of Batten, Barton, Durstine & Osborn advertising agency, the reply ballot offered thirteen titles from which to choose. Among them, "Death, Judgment, Heaven and Hell," "How Can Religion Curb Juvenile Delinquency?" "How Can Religion Eliminate Worry and Tension?" The results may surprise you.

Turns out the most-wanted sermon was on the subject, "How Can I Make Prayer More Effective?" Least wanted, "How Can I Take Religion into My Business Life?" On a man-woman basis, most popular subject with women was the one on prayer. Most men voted for "How Can I Make the Greatest Contribution to Life?" Least popular with men was "Religious Approach to International Problems" and with women, "Religious Approach to Social Problems."

There you have it, for guidance or chagrin, as you wish.

**MISSIONS:** The ninth annual assembly of the National Council of Churches' Division of Foreign Missions met at Pittsburgh, was warned to meet the "ferment" world on a partnership basis. It's a two-way mission enterprise, mission executives were told. Not only do we "send" but we "receive." Where we do go, we go as co-laborers, not bosses.

Personally, we don't think that's much of an obstacle. Who is demanding to be boss? Who doesn't welcome the rise of national churches with their



**"Because my nerves  
were troubling me,  
my doctor started me on Postum!"**

**"Nowadays most everything seems to be caused by 'nerves'. But what causes them? That's what I asked when I started getting jumpy and irritable and not sleeping well.**

**"One answer I learned from my doctor: too much coffee. He explained that some people just can't always take the caffeine in coffee. It irritates their nervous systems. He suggested I start drinking Postum because it's caffeine-free.**

**"I followed his advice, doubtfully at first, I admit. But now I'm convinced. My 'nerves' have disappeared; my disposition's better—all since I began drinking Postum. Why don't you try rich, hearty Postum? You'll like it, too!"**



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# True Story of Triumph over Hearing Loss!

**T**he greatest victory in Grace Thornton's life was her return to the wonderful world of sound, after enduring years of suffering from a hearing loss. In her fascinating story, "I Learned to Hear Again," Grace describes the doubts, fears, frustrations, and despair she once knew. Then she relates how she gradually gained new hope, new confidence—yes, even a new personality—with the help of a hearing aid.

In this moving account of personal triumph you read what it means to regain full enjoyment of friends' voices . . . a concert, play, or community activity. And as she describes her steady advance toward better hearing, Grace Thornton gives many valuable bits of advice to those who now—or who hope to—travel the same road.

This advice, and all the other information packed in a warm, human story, can be helpful to you if you are hard-of-hearing. It is yours for the asking from Zenith, world's largest manufacturer of hearing aids. Simply mail coupon below for your free copy of "I Learned to Hear Again."

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wealth of faith and enthusiasm? The partnership concept of missions strikes us as being a straw man. The issue is something else—something which this ninth annual assembly to the best of our knowledge did not define, and which we have yet to see defined by the Division of Foreign Missions. The issue: what is the mission of the church—any church, foreign or national? What are we out for? Why are we in business?

Let's have it in specifics, not generalities. One speaker mentioned the Gospel's message. What, in the minds of our mission leaders today, is the Gospel's message? What is it in the face of pressures from other religions? Is an even larger ecumenicity supposed to take care of this?

**MISSIONARIES:** Dr. Frank W. Price, of the Missionary Research Library, New York, told the Pittsburgh meeting that at present, 38,606 Protestant missionaries are serving in countries around the world. This represents an increase of 300 per cent over the number in 1903, and 50 per cent over that for 1936. Of the 38,606 total, nearly

11,000 are supported by missionary agencies of the 44 denominations affiliated with the National Council of Churches' Division of Foreign Missions. In 1957, Protestant foreign missionary agencies in North America received \$150,000,000 in support of their work overseas—an increase of 11 per cent over 1955, last year this total was reported. The figure indicates a per capita giving figure of \$2.34 for every church member in 1957.

Largest missionary force is in southern, southeast and east Asia, including India, Pakistan, and Ceylon. Japan now has the greatest number of North American missionary societies with a total of 97, while India is second with 95. Next comes Formosa with 52 (compared with two before the last war), and Hong Kong with 46.

Denominations not affiliated with the Division were invited to consult with it on common missionary problems. Judging by the predominance of unaffiliated missionary boards, it would appear that the Division might profitably do a bit of consulting with them.

**ELECTRONIC EVANGELISM:** In January, six major Baptist groups launched their 13-week "Televangelism 1959" series. It's a half-hour television drama on important modern-day problems, produced by the Southern Baptists. But it's more than simply another half-hour of T.V. Baptists (and others, too) will be sending out notes to their friends to "come to our house Sunday afternoon for a TV viewing party." The host or hostess can make it even more inviting with cookies and tea. After invited and cookie watchers see the program, the set is presumably turned off and a discussion takes over. The program offers a mood-establishing atmosphere that encourages viewers to talk about their own spiritual problems, and hosts to point their friends to the resources available through a personal commitment to Christ, the Bible, church membership.

**IN BRIEF:** In the last five years, the American Bible Society has distributed an average of 13,493,462 Bibles and Scripture portions annually. . . . Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, has called on Spain to lift restrictions on the civil marriage of non-Catholics; he says that conditions for Protestants are worsening in Spain. . . . In Italy, Protestant groups may now open churches without prior government permission.

The United Church of Christ plans a one-week national Lay School of Theology next summer, believed to be first of its kind.

Christian Endeavor Week, Jan. 25-Feb. 1, marks 78th anniversary of the movement. (Continued on page 18)

## An Old Church Protests

RESOLVED, that the Clerk of Consistory be instructed to advise the National Council of Churches that at its meeting on December 4th the Consistory took the following action:

That the Consistory of the Collegiate Reformed Protestant Dutch Church of New York, as representative of the oldest church of its communion in the new world, records itself as being unalterably opposed to the sentiments expressed in the November 26 press release of the Fifth World Study Conference of the National Council of Churches insofar as they relate to the recognition of Red China by the United States and its admission to the United Nations. The sentiments of the Study Conference do violence to every sound concept of fraternal relation with our Christian brethren under Communist domination in China and to the spirit of those of many creeds who in the service of the United Nations have died in defense of the non-Communist ideal of religious and political freedom. We would be untrue to our faith if we ignored these martyrs.

The Consistory in this resolution keeps in mind that the denomination to which the Collegiate Church belongs, the Reformed Church in America, is a constituent member of the National Council of Churches. Therefore, it feels warranted to call upon the National Council to repudiate the recommendations of the Study Conference as not truly reflecting the conscience and matured judgment of people of the American churches.

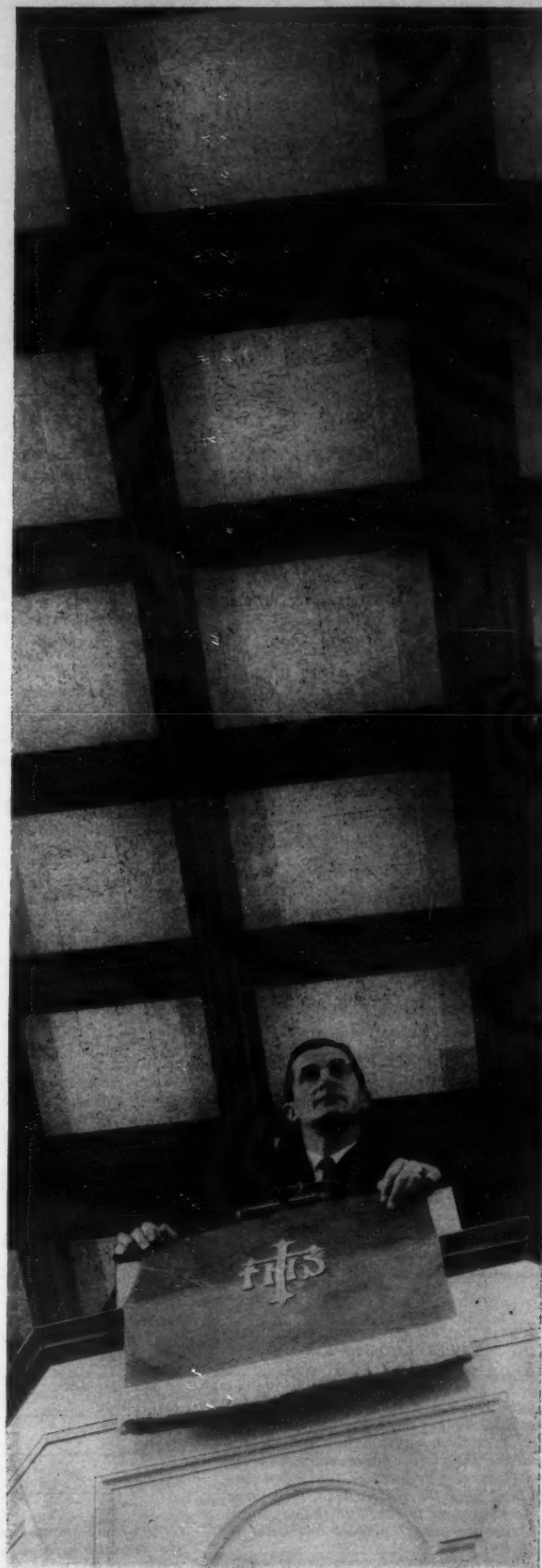
## Travacoustic ceiling blends beauty with sound conditioning

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NATIONAL GYPSUM COMPANY



## LIANG MEI NEEDS A GLASS SLIPPER

An orphan, Liang Mei lives with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families exist. This is in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where 80% have TB, 95% need dental care and 75,000 children are unable to attend school. Liang Mei begs for and collects garbage ten hours a day and acts as a baby sitter for two or three extra hours after she gets to what she calls home. It is true that she is not quite as bad off as some refugee children because she gets first pick of the garbage which is really pretty much what she lives on.

But she deserves a glass slipper because she is by nature a sweet, bright and interesting child. It would not be difficult to make a fine lady out of this little garbage collector. A month in a CCF Home and she would be transformed into "a beautiful princess."

Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to approximately 4,000,000. The Hong Kong Government is doing a noble work in



Liang Mei

trying to assist these freedom-loving newcomers but the task is gigantic. Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, the largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all the countries listed—\$10 a month.

*Christian Children's Fund, incorporated in 1938, with its 288 affiliated orphanage schools in 35 countries, is the largest Protestant orphanage organization in the world. It serves 25 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.*

Africa (Central), Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Chile, Finland, France, Free China, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Vietnam, Western Germany, American Indians.

For Information write: Dr. J. Calvitt Clarke

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I will pay \$10 a month (\$120 a year).  
Enclosed is payment for the full year  
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send me the child's name, story, address  
and picture. I understand that I can cor-  
respond with the child. Also, that there  
is no obligation to continue the adoption.

I cannot "adopt" a child but want to  
help by giving \$ \_\_\_\_\_

\_\_\_\_\_ Please send me further information.

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CITY \_\_\_\_\_ ZONE \_\_\_\_\_

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Gifts of any amount are welcome. Gifts  
are deductible from income tax.

Greenland has honored missionary Hans Egede (1686-1758) with a commemorative postage stamp.

According to the director of the Spanish Catholic Emigration Commission, more than 35 per cent of Spanish Catholic emigrants lose their religion, and, in some countries of adoption, the proportion reaches as high as 93 per cent. . . . The Veterans' Administration reports that 255 disabled veterans of the Korean War have become clergymen. . . . The St. Louis Lutheran Pastoral Conference of the Lutheran Church-Missouri Synod liberalized its former stand on social dancing by declaring that it is now permissible for the young "if properly supervised."

Pope John has named 23 new cardinals, including Richard J. Cushing of Boston and John F. O'Hara of Philadelphia. . . . Billy Graham will hold a month-long crusade in Indianapolis starting Oct. 6. . . . Special television hour-long film, "The Power of the Resurrection," produced by Family Films for the National Council, will be shown on 300 TV stations at Easter season. . . . The Methodist Church has 817 specific openings for missionaries at home and overseas in 1959; for information, write Office of Missionary Personnel, 150 Fifth Ave., New York.

Boy Scout Sunday and Race Relations Sunday, Feb. 8. . . . World Day of Prayer, Feb. 13. . . . Brotherhood Week, Feb. 15-22.

## temperance

**PLANES:** You'll just love knowing that consideration is being given to an "answer" to the luxury champagne flights some airlines are offering. Doing the considering is North Central Airlines. It has a run between Chicago and Milwaukee. Beginning to smell something? Right! "Beer flights"!

**UNDO-IT-YOURSELF:** Since it will likely escape reviewing in CHRISTIAN HERALD's "New Books" department, we feel free to mention here *Bonjour Hangover*, by Hassoldt Davis (Duell, Sloane, & Pearce, \$2.50).

Here is advice from all kinds of people on what to do for a hangover. (One of them, "a teaspoonful of salt to a pint of milk," this reporter can hardly keep down, even on paper!) The author's own suggestion: Before tumbling into bed after an alcoholic bout, he suggests, drink a large glass of milk (its vitamin B soothes the nerves), eat anything, take an alkalizer such as milk of magnesia, two aspirins to aid sleep, and 30 mm. of vitamin B<sub>1</sub> to replace that destroyed by alcohol.

Courier's private suggestion: just don't destroy your B<sub>1</sub> in the first place. That makes it simpler.



# Editorially Speaking...

## WE MUST MARCH

WE are confronted by many appalling problems in the United States of America, among them delinquency—community delinquency, family delinquency, juvenile delinquency, yes, and often the delinquency of governments. Among all needs, and I put this need almost first of all, is the compulsion that will send us, you and me, all of us, with sacrificial dedication into the tasks of our citizenship. Must it take a war, another ruthless and universal military conflict, to rouse us from our lethargy, to stir us out of indifference? Of one thing I am sure, we must either win this peace or lose it. And we cannot win it by lethargy and indifference.

Recently, one Jim Vaus, a convert of Billy Graham, and a former gangster and thug by his own testimony, spoke to the young adults of a great New York church, spoke with such purpose and passion that he electrified those present. He told them of how he had been captured by Jesus Christ, of how he had surrendered everything he possessed, started from scratch again, and of how now with the support of authorities in New York City, he was engaged in a program of varied activities with gang leaders and gang members of Manhattan whom he believed could be captured for the good life. Tremendously significant is the story of this man Vaus, and at the heart of the story is the great "I Must."

I have a grandson who in spite of a great physical handicap which he is conquering, while carrying a full college load, is sweeping aside objections and overcoming difficulties in a truly heroic attempt to make a major contribution toward the solution of this same problem of delinquency, in his own cosmopolitan community.

"Know ye not that I must be about my Father's business," another young man said long ago, and again He said, "I must work the works of Him Who sent me while it is day, for the night cometh when no man can work."

"I Must March" was the compulsion of Jesus that sent Him from His manger cradle to His crucifixion cross. For your life and mine, however humbly cast, here is the formula of success, the measure of power and the pattern of victory.

## UNITY, NOT UNIFORMITY

CERTAINLY the first and perhaps the major contribution of the United States of America to the world today—to free men and women, and to all who would be free—is our own American unity. Beyond our loans and gifts, beyond our leadership, beyond

any response that we may make to the call of those governments that, unaided, cannot save themselves—is our own unity. The world rocks. The very hope of peace is dimmed. But surely there is one lesson that we have well learned—this lesson: Even as war cannot be isolated, so peace cannot be.

We cannot have the reasonable hope of security, we cannot hope to have and hold any peace for ourselves, unless all men and women, and little children, have that hope. Under the stress and strains of the uncertain peace, in humility but with determination, we must and we can live together in the spirit of unity even as the nations' sons were one in their dying.

But unity is not uniformity. If I do not believe what I believe with both intelligence and intensity, then I am unworthy of the name I bear and the faith I profess. "Loyal to the royal in yourself" is more than a poet's fancy. It is a philosophy for right living. Unity can only be achieved where there are differences—achieved in a cause that transcends differences. Also such unity strengthens and enriches every worthy loyalty of family and faith.

## YOUR GREATEST DAY

THE 21st verse of the 118th Psalm points up for me a basic principle of worthy living. It is the Psalmist's declaration of high faith: "This is the day which the Lord hath made; let us rejoice and be glad in it." Here is a dramatic and constructive philosophy for your life and mine. Today is the day. It is the one day up to the moment of my latest breath that is mine. And it is the day upon which all other days I have lived have converged. It will never come again! And all future days are unknown, uncertain, unpredictable, but this is the day. And equally, it is the day which converges upon and is closest to eternity. The hope to which I was born and the faith in which I live and move and have my being tells me that *beyond* time and space, *not* "here and now," is the ultimate, with fulfillment at last.

And this, the greatest day up to now in a world that rocks, is no time for either cries of fear or, as another has written it, "Vain rushings to and fro without a goal." It is when we have lived our best as of the strength, the training and the ability we possess; when we have searched ourselves for the truth we believe and sought to add our influence, little though it may be, to the well-being of those about us—our loved ones, our friends, our fellow countrymen and indeed as a single social unit, to all mankind, that we merit the glory and the wonder, the ultimate of our Christian hope.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



# What I Learned

**I**T IS one thing to know a figure of history as a name in a book. It is something else to encounter him personally. I first became aware of Abraham Lincoln in a personal way when I was eight years old.

Shortly after my eighth birthday my parents and I were tourists in the city of Washington. Inevitably we went to see the Lincoln Memorial. As the three of us stood before Daniel Chester French's massive seated figure of the Great Emancipator, my father read aloud the words carved in the wall of the Memorial:

IN THIS TEMPLE  
AS IN THE HEARTS OF THE PEOPLE  
FOR WHOM HE SAVED THE UNION  
THE MEMORY OF ABRAHAM LINCOLN  
IS ENSHRINED FOREVER.

Then as we stood looking at Mr. Lincoln's face chiseled in marble, we fell silent. Suddenly I blurted out in a piping voice that rang among the Doric columns, "I think I'll climb up and sit on his lap."

Mother glanced at the nearest guard and took a firmer grip on my hand. The guard could scarcely have approved, but I think the sculptor and Mr. Lincoln would. For in

life, Abraham Lincoln had a fatherliness that irresistibly attracted little girls. And Daniel Chester French had done the seemingly impossible. He had captured in marble, compassion and tenderness, fatherliness and humor, strength and humanity.

Years went by. Then I returned to Washington—but this time, not as a tourist. My husband of one year, Peter Marshall, had accepted the call to the pastorate of the New York Avenue Presbyterian Church.

Washington taxi drivers usually referred to this old red brick church on its triangular island in down-town traffic as "Lincoln's church." So my path was destined to cross Mr. Lincoln's again.

The Lincoln tradition at this Church was strong. The pew which the wartime President was said to have rented was directly behind the Pastor's pew. Distinguished guests were usually ushered to the Lincoln pew. Often I felt sorry for them, as I heard them squirming surreptitiously just behind me. The pew had a lower back than all others and was notoriously uncomfortable.

**T**HEN there was also a Lincoln chapel and a Lincoln parlor, the latter furnished in period Victorian. The wartime pastor, Dr. Phineas D. Gurley, was said to have been

*There's always something new  
about the Great Emancipator,  
whose birthday is this month.  
These items were uncovered at  
the late Peter Marshall's church*

By CATHERINE MARSHALL  
Woman's Editor

# About Lincoln

a close friend of the Lincolns. The chimes in the spire had been given in 1928 by Mrs. Robert Todd Lincoln. On the Sunday nearest Lincoln's birthday each year the congregation had come to expect a sermon with a marked Lincoln emphasis.

Indeed there was so much Lincoln tradition floating around the church that I almost immediately became suspicious of it. Surely, I thought, it must have been exaggerated and over-emphasized with the passing of time. I determined to find out the truth for myself. Was there, for example, any real proof that the President had attended this particular church?

Soon I found that the clerk of the Session, Mr. Frank Edgington, was chock-full of Lincoln-New York Avenue stories. Mr. Edgington, with his neatly-pointed gray goatee bobbing, would tell me one or more stories almost every Sunday after church. . . .

"It's said that since Lincoln was so tall, he always sat at the end of his pew a little sideways, with his long legs partly in the aisle. . . .

"Of course you realize that security regulations and protocol were more relaxed than they are now. As a matter of fact, it was Lincoln's assassination that tightened them up. Well, churchmembers would sometimes take advantage

of the President's generosity in order to sit with him. They'd wait until pews all around were filled, then come down the aisle and stand there looking round helplessly, until Lincoln's long arm would shoot out and they'd hear him whisper, 'Come right in here, brother. There's plenty of room.'

"And did I tell you about how Lincoln prevented this church from being turned into a hospital? . . . Well, when the fighting was getting closer and closer to Washington, a lot of public buildings had to be turned into hospitals. One Saturday night great piles of lumber were dumped on the sidewalk—right out there.

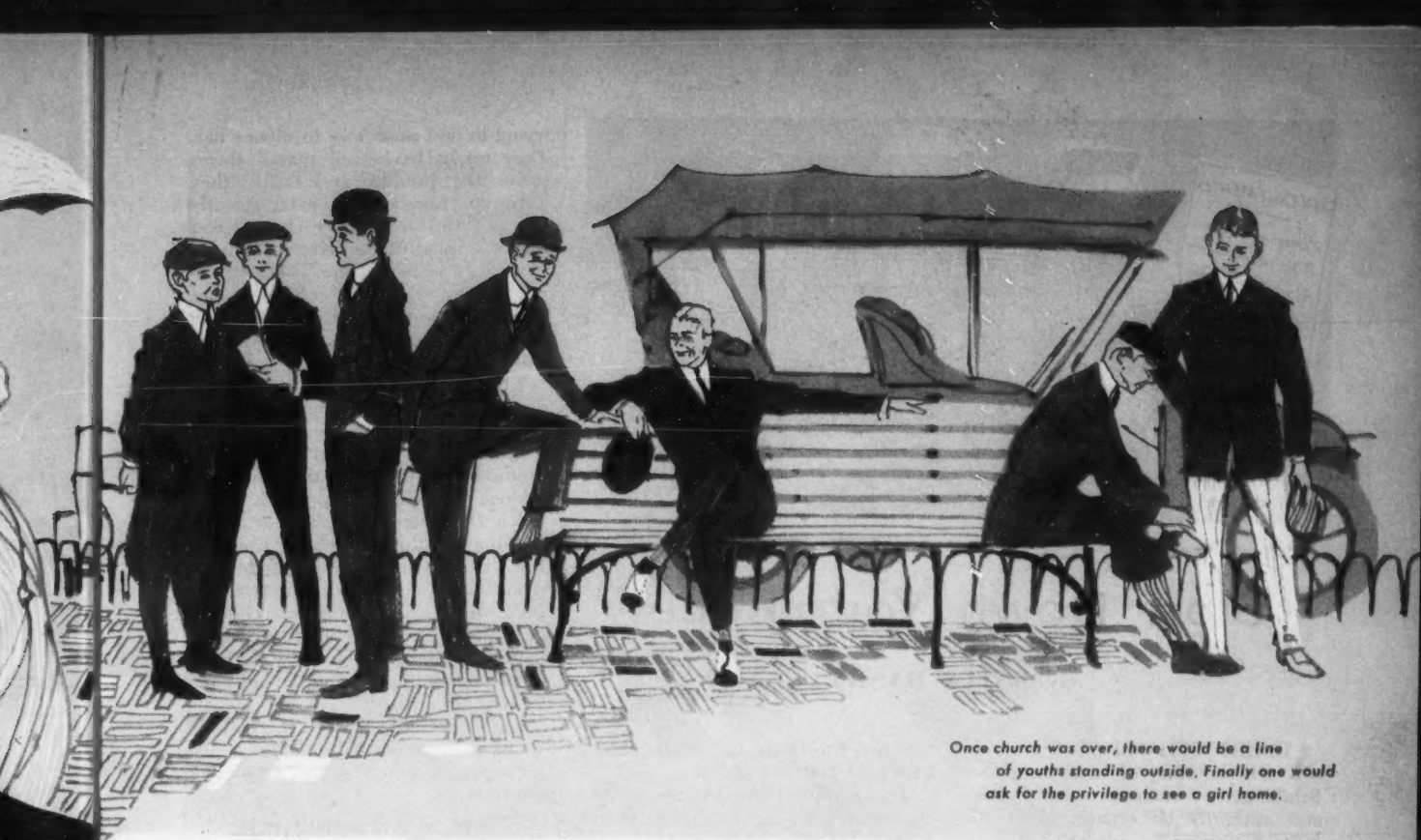
**F**ROM the pulpit the next day, Dr. Gurley announced that this would be the last Sunday service in the church. By order of the military authorities, the pews were to be turned into hospital cots.

"In the moment of silence that followed, the long lanky figure of Lincoln unfolded itself and stood up. 'That order was issued without my authority,' he said in a booming voice. 'I rescind it. We need this church to keep the stars shining in our skies.' Then he sat down."

These and more like them were good stories. But once again I wondered how one could (Continued on page 42)







Once church was over, there would be a line of youths standing outside. Finally one would ask for the privilege to see a girl home.

ILLUSTRATED BY JOHN FERNIE

# RELIGION

## Used To Be Such Fun!

By LOULA GRACE ERDMAN

**W**HEN I was growing up, I used to wonder what our church would be like without Mrs. Sarah Osgood. She was a large woman. She must have weighed close to 200 pounds, and she looked even larger. Partly that came of the way she walked—her head high, her shoulders straight and square, her hips swaying a little as she swung along. Another woman of her size and proportions would have shrunk timidly back into corners, hoping thus to escape attention. Not so, Mrs. Osgood.

Most places she managed to arrive promptly, but she was invariably late to church. She always waited until the choir had started the opening song and then, with what I have since recognized as perfect timing, managed to come to the door at a moment coinciding with the most stirring part of the hymn. She would march up the aisle, walking lightly for all her great weight, swaying a little, keeping time with the music.

And then, just at the very moment when the sentiment of the song seemed to merit it, Mrs. Osgood would shout, "Hal-le-lu-jah!"

Having done this, she would seat herself in her pew and take up a song book.

Hearing her, I could feel goose bumps of delight prickling all over my flesh. For me, church service did not begin officially until Mrs. Osgood came in. I would have died a thousand deaths of humiliation and shame if one of my own family had sounded out so much as a meek "Amen" to any part of the service, but Mrs. Osgood's exhibition seemed proper and fitting. It gave a spice, an excitement to religion.

The proper members held meetings

(Continued on next page)



ILLUSTRATED BY LLOYD BIRMINGHAM

## Slow Down Your Pace!

By ANITA DANIEL

**A**LBERT SCHWEITZER loves to tell the story of his grandfather Schillinger, a famous organ-builder and authority on organs. When he hired a worker he admonished him: "Work as slowly as you can. You will be well paid and well fed, but let me not catch you working quickly or you will be fired!"

Eighty-three-year-old Albert Schweitzer himself is an amazing example of what can be accomplished without hurry. Even in his younger years he always walked slowly. He has written all his books, all his letters, all his music, longhand and in a very deliberate way. He speaks slowly, he reads slowly. Yet, what this incredible man has made of his life—what he has planned and achieved, constructed, performed, written, done with his hands, with his mind, with his heart! Slowness with him means steadiness, continuous activity stabilized. Nothing he ever did was done in a hurry or on the spur of the moment, but he never allowed a single moment of his life to run empty.

Mountaineers are taught to climb very slowly, step by step, step by step, in order to reach the summit. The noble fatigue that crowns steady effort is far from the exhaustion which follows upon hectic hurry. Natural fatigue after good work is a reward, the limit set by nature for necessary revitalization. Exhaustion from hurry is extinction; it eliminates the formation of constructive thoughts and forces.

Why is almost everyone so tired nowadays? The reason lies, of course, in the growing demand upon man to become superman, to adjust himself to unlimited spheres. But man remains man throughout this turmoil and the more clearly he realizes his inner ne-

cessities, the better he will be able to respond to outer problems.

The hardest thing to cope with is the too-much and too-quick of our present life. Measureless opportunities float in the air, sound from radio and television waves, surge from print. Rush here—rush there, don't lose a minute—this offer will not be repeated. Live quickly, love quickly, work quickly, eat, drink, think quickly.

But one thing seems sure: too much plenty can leave you with an empty heart and with a tired body.

**T**HERE are clear signs of a new trend among the "thinking set." Psychologists, doctors and scientists are trying to turn the clock back for better adjustment to the march of time. Their latest advice is a return to the natural use of our limbs and the natural use of our minds. It starts with the re-discovery of an anatomic detail overlooked in this atomic age: Our legs.

In our attempt to rush we have forgotten how to walk.

Harry Truman's daily constitutional is considered an amusing hobby, as is Bernard Baruch's love for setting on park benches. Still, there is no better counterpoint to hectic life than walking and sitting on benches, two primitive stimulants for feeling good and thinking well.

One step in the right direction was the "Do-It-Yourself Movement" which swept over the country. Though chiefly dictated by necessity, it also responded to an inner want. It slowed down the pace of living by setting limits to ready-made buying and by stimulating physical and mental activity. It excludes hurry.

(Continued on page 37)

trying to find some way to silence her. They might have well spared themselves the trouble, and finally they gave up. Maybe they even secretly felt as I did—that Sister Osgood was the real spirit of our church. For although we were followers of the Brothers Wesley, our spirit was more like that of Billy Sunday. Nowhere did this show up so clearly as it did in our choice of songs.

I have since read my church history and know that the songs of Charles Wesley, no less than the preaching of Brother John, attracted converts to Methodism. For it was the songs that offered the brighter approach to religion than was given by the formal chanting of the Church of England. But that was a long way off, both in point of distance and of time from our little rural church, and we children of a later day and a brighter destiny than that which was faced by the Wesleys' congregations found the old songs a bit drab.

So, where Mr. Wesley might have set us to inquiring with what was perhaps proper humility and reasonable question,

"Depth of mercy, can there be  
Mercy still reserved for me?"

we preferred to proclaim blithely and with entire confidence that we were "The Child of a King." Doubtless it was to both our musical, as well as our spiritual, discredit that not only did we prefer the sentiment of the latter, but the tune as well.

It was not just that we were lost in a maze of sweetness and light, either. Our songs were more than that. They were our refuge, our comfort, our strength in time of trouble.

Perhaps one of the greatest troubles that can befall a rural community is a prolonged summer drought. There is something so final, so irrevocable about a crop failure. If a merchant does not do well in July, he can always look forward to August or September or some later month. But when a farmer's crop fails he has to wait a whole year, and that can be a long, desperate and often hopeless time. Not only that, but rural people always had a feeling that a drought had been sent by the Lord to punish them for their sins. It is a hard thing to be bereft both of crops and Divine favor.

When a drought came, our family felt it keenly, for we lived on a farm and Papa had a business in town. Thus doubly did we suffer the cruel barbs of fate. At such times I examined my own small list of sins, wondering whether to lay the current lack of rain to my getting more than my share of strawberry shortcake or evading my time to do the dishes.

Came a summer when the drought  
(Continued on page 76)

CHRISTIAN HERALD





Rev. Frederic Fox, Congregationalist, is the behind-the-scenes adviser to President Eisenhower in religious matters.

# Pastor on the White House Payroll

By WARREN UNNA

**T**HE White House, for the second time in its history, has a pastor on its payroll.

President Abraham Lincoln employed the Rev. Edward Duffield Neill, a Presbyterian, as his correspondence secretary. President Eisenhower, since July, 1956, has had the Rev. Frederic Fox, a Congregationalist, working away in an obscure second-floor office of the White House East Wing helping him with the "pastoral" duties of the Presidency.

Fox no longer has a pulpit. Given a year's leave of absence from the pastorate of the First Congregational Church of Williamstown, Mass., he resigned once it became apparent that Mr. Eisenhower would be occupying the White House for another four years and the need for Fox would continue.

But Fox still does preach occasionally at some of the Washington area's six Congregational churches. He provides a sympathetic ear for any White House employee who might drop around to be heard out. And, most importantly, Fox helps with the President's "pastoral" duties.

Just what are these "pastoral" duties of the Presidency? Fox defines them by citing history. Egypt's Pharaohs, it seems, had a shepherd's crook in their royal emblem. Early Hebrew rulers, particularly David, were known as the

"shepherd-kings." And even the President of the 20th Century United States, in addition to filling his roles as Chief of State, Commander-in-Chief of the armed forces and head of his political party, has the welfare needs of his flock to look after.

In his *Reminiscences of the Last Year of President Lincoln's Life*, the Reverend Mr. Neill details how a mail bag was brought to his room in the President's "mansion" twice a day so that he might read and dispose of the letters "upon various subjects" which people had sent to Mr. Lincoln.

In a more modern day, when no one man could possibly handle the President's mail, Fox says his pastoral duties consist of attending to the correspondence affecting the Nation's welfare. They also involve preparing the drafts of the President's speeches for such occasions as the opening of a Red Cross drive, or a campaign on behalf of the physically handicapped.

Unlike General Patton, who reportedly bawled out his chaplain when prayers failed to bring clear skies for battle, Fox has always found General Eisenhower in good temper toward him.

"Maybe, because I'm a minister, people hesitate to speak crossly," he suggests.

Fox tries to think as the President (*Continued on page 71*)

By KENNETH L. WILSON

# Staying Alive Is Your Business

*...yet the churches and their members are almost wholly unprepared for their ministry in time of natural or man-made disaster*





A possible hydrogen-bomb attack could quickly cover 70% of the U.S. with fall-out contamination of varying density, spread by prevailing winds.

ANY SUGGESTION to Americans that they cultivate the art of staying alive should a hydrogen-headed missile hurtle down on a target nearby, has so far caused most of them to react in one of two ways. They have been (1) profoundly disinterested or (2) religiously outraged.

The disinterest stems from the hopeful supposition that nobody's going to push the button on a missile aimed our way when he knows full well he would thereby ignite a retaliatory holocaust; and that if he did, it would be all over at ground zero and environs in one frightful flash, anyway. The religious outrage stems from the queasy feeling that if one prepares for, or even contemplates, the appalling eventualities of nuclear war, one psychologically burns the last frail bridges to peace.

Both attitudes represent an interesting change of pace. Shoulder-shrugging fatalism never before has been an identifying characteristic of Western culture and certainly not of the unquenchable hardihood that pressed back the American frontier. And no one seems to hold the notion otherwise that accident insurance encourages the insured to break his leg with any great nonchalance.

Civilian defense is not being taken seriously because the citizens of Amer-

ica, and particularly the 104 million church-affiliated citizens of America, haven't been convinced that emotional and physical readiness for coping with the worst involves both prudence and piety.

However cataclysmic a nuclear attack would be—and the Office of Civil and Defense Mobilization "assumes" that not one or two or three or ten bombs would fall in an attack, but 250 bombs—it would be possible, given the proper facilities and training, for many or most of the populace to live through the actual attack and the even more widespread lethal fallout that would follow.

For the Christian, survival is a moral issue. Literally to stay alive all your life is your business. And it is the church's business. Saving our Christian skins is not especially vital. Saving the capacity to minister to those who more desperately than ever before will need the ministry of Christian faith and works, is exceedingly vital.

The time comes in every life—and it comes for the Christian—when, in Scriptural terminology, it is easily more desirable to depart, nevertheless more needful to abide in the flesh. Such a time came for the Apostle Paul, in his prolonged but localized tribulations. Such a time, motivated by a nation-

wide nuclear disaster, would try men's souls as never before they have been tried. It is and will be the Christian's moral obligation to serve. He cannot serve if he is not alive. He may not be alive if he gives no forethought to survival. Nor will the church congregation be in any state of readiness to serve, if it does not give advance thought to how it will perform the massive deeds of compassion it will be expected to perform—feeding, housing, burying, comforting, reuniting, befriending.

THE average church likely to be outside a target area has in fact done nothing whatever to prepare its members for the tide of refugees who will assuredly fill and overflow their homes, if attack comes. "Who is my neighbor?" had better be contemplated earnestly, before neighborliness gets its severest test.

It does not require a bomb to challenge the best that is in a church. A hurricane will do it. A tornado, flood or fire will do it. A heavy snowfall can do it. Churches are often the more substantially constructed buildings in a community. When disaster strikes, people naturally seek them out. It happened in Lake Charles, Louisiana, when a hurricane demolished much of

(Continued on page 30)





"I've just stood all I can with  
that dog," she said shrilly.  
"All he does is dig...dig...dig!"

# Mrs. Burney

*It all started when little Jimmy's  
dog, Pixie, got into the stern  
neighbor's prize petunias...*

**I**T wasn't easy, remembering what Mom said about loving those who trespass against you. Oh, he could remember the words... it was the feeling Mom said you were supposed to have.

Jimmy's sturdy brown shoe flashed out and he kicked his trike with all the fury contained in his six-year-old body. "Mean!" he muttered after the wobbling wheels of the trike. He wished he could give old Mrs. Burney a kick like that! Probably wouldn't even feel it... anybody who didn't love a little puppy like Pixie had to be hard all over, like that man in the circus he saw once and a nurse tapped him with a rubber hammer and he didn't even feel it.

He guessed Mrs. Burney must be about the meanest woman he ever saw. Not soft-cheeked and nice and round like Mom.

"Old skinny bones!" He leaned against the fence and stuck his finger in a knothole to see if he could shut out the light. Bet Pixie could get through that hole if he wanted to. Pixie could get through a littler place than any dog in the whole world.

"Come on, boy," he called, and scooped Pixie up into his arms. He had to laugh as

*(Continued on page 37)*

By **LILLIAN ROBERTS**





## Lines of a Layman

By J. C. PENNEY

### CULTIVATION OF GOOD CHARACTER

**T**HE QUALITY commonly called "character" is based upon decisions, personal decisions, or principles, whichever you wish to call it. For example, this quality has been conspicuous by its absence recently in the lives of some in public service. They have abused the trust of both those who appointed them and the people whose taxes made their jobs possible. Their decisions were made on the basis of personal gain, to the exclusion of the public trust and the just execution of the duties of their office. Whatever they reap from the whirlwind, the consequences of their acts are deserved.

Young people have an opportunity to reap a glorious harvest for deeds well done and a life well lived. The infidelity of the men I have just described need not have been, but it was inevitable from the countless wrong decisions that they made as they were growing up and developing their philosophy of living. Their sense of values became warped, and their idea of service was selfish and turned in upon themselves. It is here that an ancient saying has the answer for each of us—"God helps those who help themselves."

### STAYING ALIVE IS YOUR BUSINESS

(Continued from page 27)

the town. It happened in Pittsburgh, Pennsylvania, when a flood left hundreds homeless. It happens whenever church buildings survive community calamity. The same kind of disaster preparation which will help a church serve most effectively in time of nuclear disaster, will equip it to serve well in time of natural disaster. In either case, the "social fragmentation" as the sociologists call it is immediate and extensive. Individuals are suddenly transported from the familiar to the unfamiliar, are threatened, disoriented. The church, more adequately than any other institution, gives them reassurance during the period when they must adjust to new situations and probably to personal tragedy. Church members will find themselves serving, and being served by, persons of other denominations, other faiths, other races. The fellowship of suffering requires no indoctrination or legislation. Historically, the altar of the Lord has been a place where a man could find refuge.

Perhaps it is not altogether a legal convenience that a frequent name for catastrophe is "act of God."

A manmade nuclear disaster would hurl the churches into even greater chaos, for scores and even hundreds of communities would be involved. Yet, many people are closing their eyes to this grim possibility in what they probably regard as an act of faith. But the

man who built his house upon the sand surely dreamed no more noble dream than the man who built his house upon the rock. And the man who built upon rock surely did not exhibit less faith by so doing than the man who built on sand.

Presuming the two builders were equally informed individuals, they were different only in their estimate of what might happen. The one who trusted his house to the sand obviously believed it was not *likely* to be threatened. The one on the rock did not dare to base his decision on likelihood. He knew that rain and flood *could* be disastrous to a house not built on rock.

**S**O it is that the *intentions* of possible aggressor nations are often confused with the *capabilities* of those nations. Nobody can be sure of the intentions of, say, Russia, possibly not even their own rulers. We can't be sure. When it comes to the *capabilities* of, say, Russia, we know rather accurately what they are. Intelligence reports supply information. The Russians themselves have not been timid about speaking of their military might.

You can't wish capabilities out of existence. There they are. What a possible enemy *will* do is the area where negotiation has ample room and motivation in which to maneuver. Summit meetings, disarmament conferences,

the pros-and-cons of suspending nuclear testing, the mediation efforts of the United Nations, all have their part to play here. It is a vitally important part, with millions of lives on both sides at stake.

But what a possible enemy at this moment *can* do is not negotiable. It is a fact as unyielding as a decimal point. Apply one five-megaton bomb (equivalent of 5 million tons of TNT) to Washington, D.C., and you know that it means hitting the city with more than three times the total destructive energy released by *all* the bombs dropped on Germany by the Royal Air Force and the U.S. Army Air Corps during *all* of World War II. Mr. Khrushchev has pointed out that he has such a bomb. His *capability* is undebatable and was possibly even understated; 20-megaton bombs are regarded by our OCDM as standard equipment. His intention is highly debatable, we hope! We are sure of capability; we are not sure of intention. To guard against the former while hoping for the best on the latter, is the New Testament builder hewing at his rock under a clear sky.

There's just one difference: our sky is not clear, and we have been doing mighty little hewing.

Just how unclear the spacious skies of America, only U.S. intelligence knows for sure, or hopes it knows. On the basis simply of Russian capabilities, the Office of Civil and Defense Mobilization posits an attack on the United States that chills one's blood. It did mine, as I sat with editors of 20 other religious publications in the OCDM briefing room at Battle Creek, Michigan, and heard staff officers present the facts as crisply as if they had been talking about the fall of the Roman Empire.

They start with certain assumptions. One is that in the continental U.S. there are about 315 different areas "meeting the criteria which an enemy would be likely to apply in selecting American targets for attack." I have before me a printed list of 72 critical target areas and 116 less critical target cities; Mr. Khrushchev no doubt has a copy also. We know, and he knows, that a nuclear assault against even the 50 most important metropolitan areas would bring 55 per cent of our population and 75 per cent of our industry under attack.

Another assumption is that any target struck by nuclear weapons would be "substantially destroyed by fire, blast or radiation. A nuclear bomb would cause total destruction of every living thing within a radius of two miles if the bomb were of one-megaton size. A 20-megaton device would cause

(Continued on page 46)



*She was her own worst enemy until she finally grasped  
the real meaning of the words, "not my will, but Thine"*

# OVERCOMING LONELINESS

By ANNIE LEE WILLIAMS

I NEVER knew what real loneliness was until I was 30. Even as a college freshman, hundreds of miles from home, I had never been homesick or lonely. My first job, which also took me miles from familiar places and friends, was no problem at all. So, when acute loneliness enveloped me as a mature young woman I had no idea how to cope with it. I felt completely abandoned, even by God.

My loneliness came from grief and from a complete upheaval of my life. I was in a strange town where I didn't know a soul except my employer. My husband had lost his life in a tragic accident a few months previously, and with my small children I had moved from familiar surroundings to take a new type of job in a part of the state entirely unknown to me.

For the first time in years I was absolutely "on my own," with nobody to turn to in making important decisions . . . a new job in a new type of work I had never done before . . . and two little children to care for. I don't know whether it was self-pity or loneliness, but I do know I have never before (or since) felt so bereft.

The first few weeks weren't too bad, because I was busy unpacking, getting settled and adjusting to my work.

Then, one evening when all the work was done, and the children were asleep, the pangs of loneliness hit me like pangs of hunger strike a person. I actually felt ill. I didn't see how I could possibly face another tomorrow. I had made a few acquaintances at work, but no one was particularly friendly. I had gone to Sunday school a time or two, but had not placed my letter in the church. Nobody had come to call on me.

I was stricken with longing for what had been and was past. I cried and cried. I wrote reams of pages in letters to my family and friends, pouring out my loneliness. They comforted as best they could.

But nothing helped. Then I thought of a plan. I would ask my mother-in-law, also a widow, to come and live with us! At the time it didn't bother me in the least that she held a responsible managerial position with a big company and needed the income.

That wise woman did not give up her job and come and live with us. Instead, she wrote a comforting letter:

"You know the Bible says that to have friends a man must show himself friendly. I know you are ordinarily a friendly person. Perhaps you have drawn within yourself in your grief, and you are subconsciously pushing away those who

would like to be friends with you. Above all, do not talk of your grief any more than is necessary. People shun those who talk too much about their own problems. *Everybody* has a problem of some kind."

Then I asked myself, "How can I be friendly? I don't have any money to entertain. I can't go places at night without paying for a babysitter, and besides, I don't even know one."

But the more I thought about it, the more I decided I would make a special effort to consider others. Day after day I tried to do at least one thing which would "show me friendly." I helped a fellow worker who was behind with official records. I offered to babysit for a young mother, and did. Most of all, I restrained myself from making doleful remarks.

Within a week I was thinking in terms of hospitality in my own home. Why not have one or two of my new acquaintances over for a Saturday night supper?

THE next day I hesitantly asked the two ladies who had been the friendliest if they could come to my home for supper Saturday. They both answered "yes" almost before the invitation was out. I was excited over the prospect of guests, and happy because they seemed eager to accept.

We had a wonderful time getting acquainted. We exchanged information about ourselves. We talked about our special interests. One of the women went to the same church I did, and she urged me to join her class, which I later did.

Months later one of the women confided, "We wanted so much to be friendly with you when you first moved here, but you always seemed so aloof that we hesitated to make the first move. Now we know how wrong we were!"

Then I finally saw myself as others saw me, and realized that I had been my own worst enemy. I discovered another thing about myself. All the tearful prayers I had so feverishly recited weren't prayers at all . . . they were my personal commands about what I wanted done. When I saw myself in a new light I realized that the words "not my will, but Thine" had a real meaning.

I didn't quit thinking about my happy marriage, but I quit talking about it. Rather, I cherished my memories in my heart, putting them in their rightful place as I faced a new life—not alone any more, but with friends—and the greatest Friend.

THE END

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## CHRISTIAN HERALD PULPIT

# FREEDOM IS OF GOD

By NORMAN VINCENT PEALE

TEXT: "If the Son therefore shall make you free, ye shall be free indeed."  
—John 8:36

JOHN Stuart Mill once declared that it is good for humanity to remind itself now and then that there once lived a man named Socrates. The world should indeed be grateful to that profound thinker of antiquity for whose spirit mankind is ever in debt. By the same token it is extremely worthwhile for Americans thankfully to recall at least once every year that there lived in this land two great men: George Washington and Abraham Lincoln.

Washington and Lincoln were prophets. They were each unique among men. They were selected by destiny as among the "picked" personalities of all time. Washington and Lincoln were in direct succession of the great prophets of history. The prophet appears in different generations. He does not always wear the same robe. He does not always fill the same role. He appears as a patriarch like Abraham, as a lawgiver like Moses, as a statesman like Pericles, as a philosopher like Plato, as a diplomat like Richelieu, as a parliamentarian like Gladstone, as a reformer like Cromwell, as a patriot like Washington and as an emancipator like Lincoln.

Time marches on, conditions

change. We pass from old into new eras. But no matter how modern or sophisticated Americans may become, Washington and Lincoln still hold for them an indescribable fascination. In these two colossal figures Americans see mirrored their heroic past, and the deepest principles to which they give allegiance. As our history proceeds we still follow these two great men across the skyline of human events. And it is well that we should because they are rooted in the religious faith that made our nation and in the ideals of liberty which alone can keep us free.

THE fascination felt by all Americans for Washington and Lincoln is a curiously inspiring phenomenon. A friend told me of a young man flying a private plane in the West. Suddenly there appeared ahead out of the haze a great face. There were four faces carved there on a mountainside—faces of four great Americans—but at the angle from which the pilot sighted the vast Borglum monument in the Black Hills of South Dakota the sun shone upon the noble face of Washington. The young adventurer in the sky was spellbound by it. He circled again and again, lost in contemplation of the benign countenance of that great Virginian, father of his country. He made several turns and then as he passed away from the vast carving in the eternal hills, it seemed, he said, that a smile passed over that great face as if to say, "Keep the faith of Valley Forge. Hold fast to the freedom (Continued on page 104)



It is difficult to imagine an American who has not heard of **Norman Vincent Peale**. His name has been synonymous with "positive thinking" since his most successful book was published in 1952. Others know Dr. Peale from magazine articles, his syndicated newspaper column, "Confident Living," the TV program "What's Your Trouble?" which he shares with Mrs. Peale, the "Art of Living" radio programs, his lectures, and New York's Marble Collegiate Church where he has been minister since 1932. The Peales have a son, two daughters.

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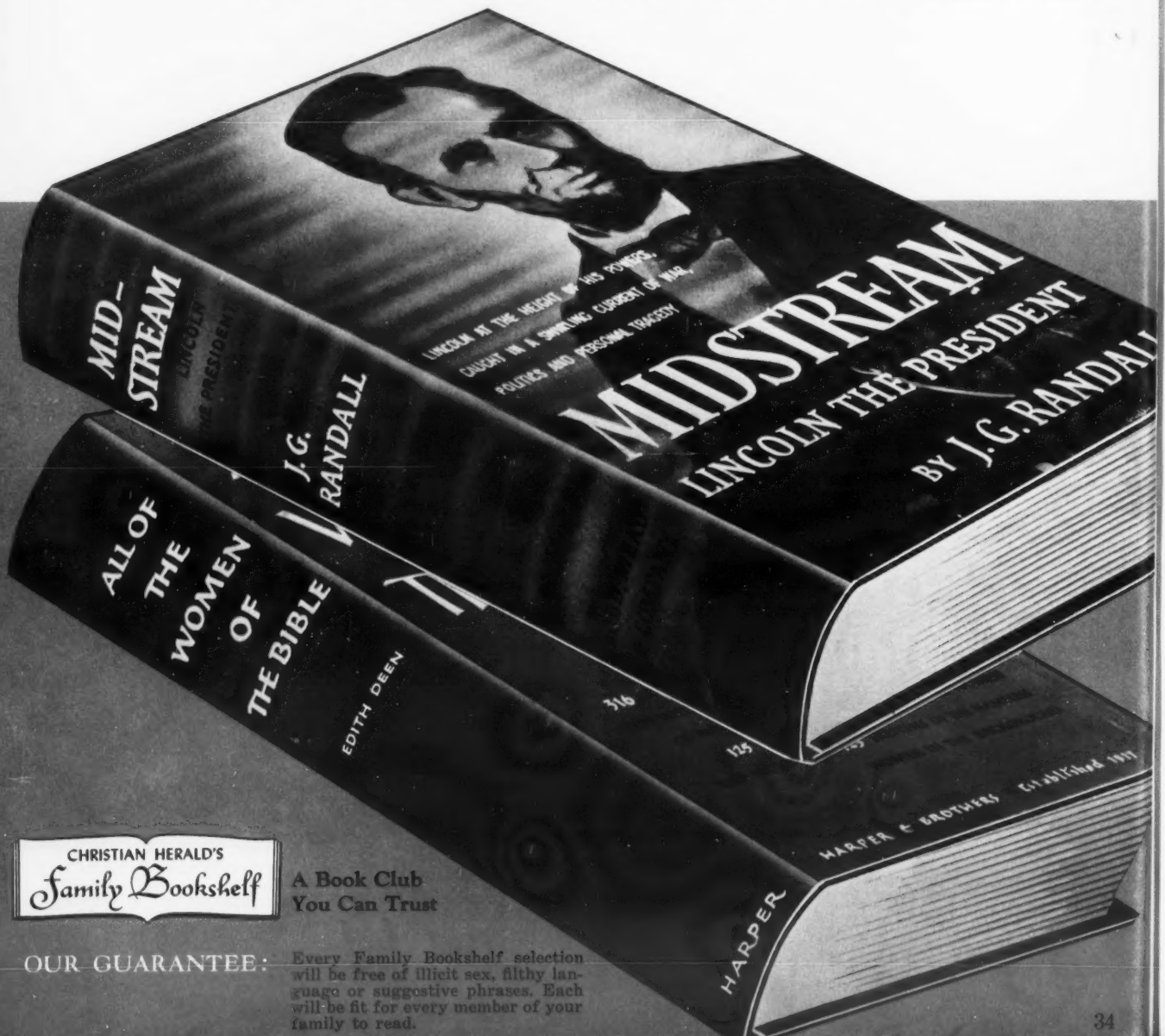
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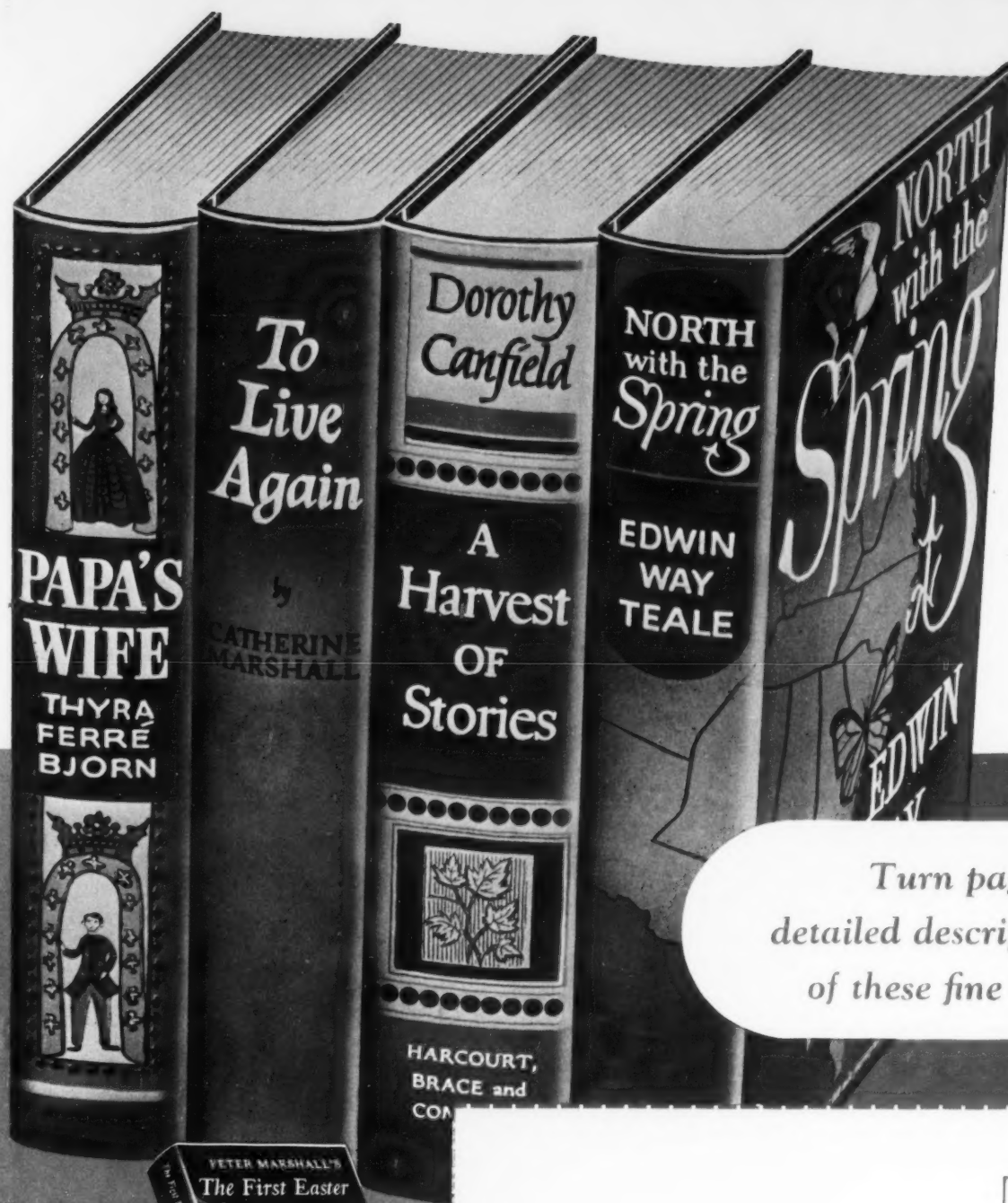
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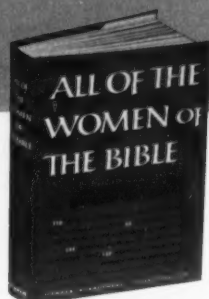
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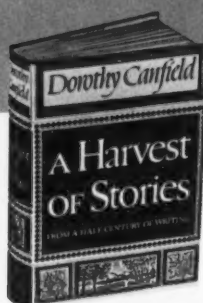
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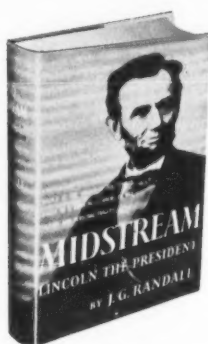
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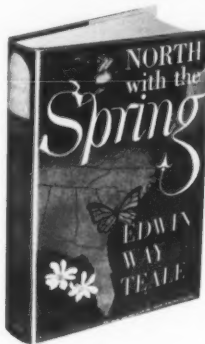
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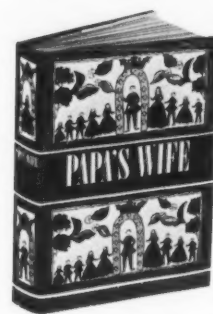
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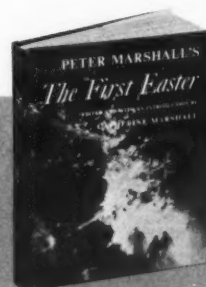
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## SLOW DOWN YOUR PACE!

(Continued from page 24)

The secret of the often astonishing serenity of very poor, even poverty-stricken peoples, is their creative imagination, their continuous effort to construct something with hardly any tools but their own hands and by their own sense of beauty.

This has been proved also by our recently revived enthusiasm for painting, sculpture, ceramics, handicrafts. Some of the beginners develop into real artists. Most of them will never achieve recognition except in their family and in their circle of close friends. But all—without exception—become happier through their work, and this is what counts. They learn to see details; they discover light, color.

Our precious five senses demand a slower pace in order to enrich our life by their co-ordination. We may see and hear very quickly; but we cannot smell, taste or feel in a hurry.

The strange thing is that again and again a slow pace leads to the goal faster than hurry. And in spite of all our wonderful time-saving inventions, a child is born only after nine long months. His early upbringing cannot be hurried along. When mothers and fathers agree to slow down their own pace of living and to "lose time" with their children, the reward is great.

Quick and quicker reading is being praised as a great asset for more knowledge. There are courses in photographic reading: Learn to swallow sentences, paragraphs, pages in a gulp. It is even supposed to be better remembered and digested this way. Still—it seems that a truly good book, painstakingly written, should merit the reader's attention to every detail. It is like rushing to a great view from a

mountain-top and ignoring the flowers that grow on the road which leads to it.

Music gives us a fine example of the necessity of slow rise to the heights. It guides us through the andante, crescendo, allegretto to the fortissimo. We still have not gone so far as to cut down a Beethoven sonata to the final ecstasy.

Technology has made modern living much easier and has opened tremendous new worlds and new possibilities. But it also leaves us breathless and tired. In self-defense—if not in wisdom—we should slow down our pace from time to time in spite of all the opportunities to run. Already one hears of more and more people planning slow voyages on freighters, on sailing-boats, in canoes, on horseback.

The greatest compliment we pay to a hero's memory is one minute of silence—an enormous concession in our rush life. Would it not be fine to insert a few minutes of silence every day for our own benefit?

An American couple touring Italy stopped at a small village inn, asking for some quick sandwiches. The innkeeper and his large family were sitting around a table savoring a steaming dish of pasta. Reluctantly he got up to prepare the sandwiches. Meanwhile the Americans were much taken by the youngest daughter, a cute two-year-old. When the man came back he was asked her name.

"Amalasvinta," answered the father.

"Isn't this a rather long name for such a little girl?" the tourist said.

"We, here, are in no hurry," the man replied, and sat down to continue his interrupted meal.

THE END

## MRS. BURNEY

(Continued from page 29)

he moved his head from side to side, trying to get out of the reach of Pixie's fervent kisses. But he didn't feel like laughing.

He had been putting the last coat of paint on his model plane when he heard his mother open the door and invite Mrs. Burney in. He could tell by her voice Mrs. Burney was excited, and when his mother called to him he laid the brush down and went into the living room.

"It's Pixie," his mother said, "he's dug up Mrs. Burney's petunias again."

Pixie had followed him and stood cuddling tight against Jimmy's legs, his brown eyes wide and innocent.

Mrs. Burney pointed a scrawny finger at Pixie, and her voice was shrill as she waved the finger up and down. "I've just stood all I can with that dog,

Mrs. Harris, all he does is get over in my yard and dig... dig... dig! Now he's gone and dug up my double ruffled petunias. If you promised me once, you promised me a dozen times he'd stay out of my yard, and there he was, digging again!"

Jimmy saw a flush of pink come into his mother's face, and her voice was soft and gentle when she spoke.

"There just doesn't seem to be any way of keeping him in the yard, Mrs. Burney," she said, "he digs right under the fence. I'll talk to my husband tonight, but I guess the only thing to do is send him out to my sister's ranch in the Valley."

JIMMY looked quickly up at his mother, then back at Mrs. Burney. That's just what she wanted... that

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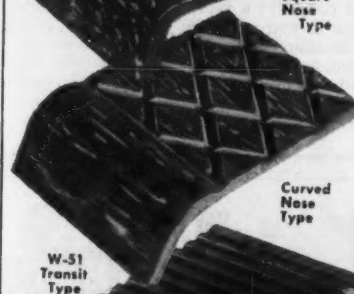
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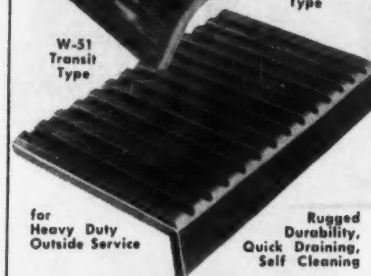


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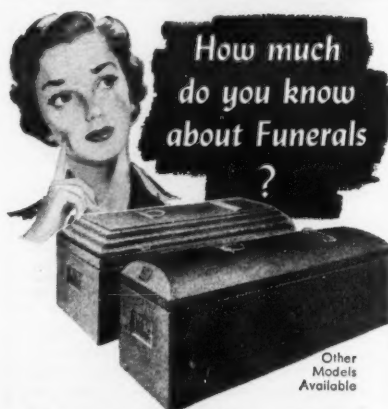
I was chatting with the postman who delivers my mail. He remarked that two families on his route who get The Wall Street Journal had recently moved into bigger houses.

This started me thinking. I had heard that The Wall Street Journal helps people get ahead. "Is it really true?" I asked myself. "Can a newspaper help a man earn more money?"

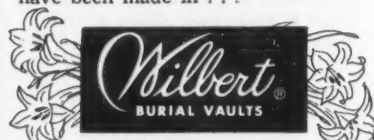
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mean old woman. She'd be glad if his parents would send *him* away, too . . . her and her dumb old batunias!

Pulling Pixie closer to him, and keeping his arm around the little dog, Jimmy looked up at Mrs. Burney. There was hope in his voice, though his chin quivered slightly as he spoke.

"I could get you some more batunias . . . I have money in my bank," he said, "I could plant 'em real good and I'd keep 'em watered for you."

Mrs. Burney snorted and turned disdainfully back to his mother. "Now I've always tried to be neighborly, Mrs. Harris, but there's some things a body can't stand, and I consider a person ought to have peace and beauty on their own property without other people's dogs digging everything up . . . and like I said, I've had all I'm going to stand for!"

Jimmy turned beseeching eyes toward his mother, and he could see the flush had left her skin and there was the whiteness around her mouth she always got when she was forgiving people their trespasses. She nodded her head slowly, and smiled patiently at Mrs. Burney. Then she stood up and laid her hand on Jimmy's yellow hair.

"Don't you worry any more about it, Mrs. Burney," she said, "I'll have to make Jimmy understand the city is no place for a dog like Pixie."

At the sound of his name, Pixie began to wag his tail and it thumped methodically against the rolled up cuff of Jimmy's jeans.

As he watched the stiff, thin figure of Mrs. Burney go down the walk, Jimmy felt a burning hatred unlike anything he had ever felt. What would he do without Pixie? It had been only six months since his dad had brought the tiny baby of a puppy home, but it seemed like they'd been together forever. He knew Pixie waited by the door for him to come home from school . . . the joyful leaps, the laughing twisting away from a long-tongued shower of kisses was a routine which was part of his life as much as dressing for school, or carrying out the papers for Mom.

"Jimmy, darling," Mom's arms were around him, "we'll have to take Pixie out to Aunt Margie's to live. You know he's caused so much trouble . . . and think how happy he'll be out on the ranch. He can run around and dig all he wants, and maybe this summer you can stay with Aunt Margie for a while."

"But I want Pixie to stay with me . . ." Jimmy began. There were tears in Mom's eyes when he looked up at her, and he choked the lump in his throat down with the force of his anger at Mrs. Burney. "I hate her!" he said, his teeth tight against trembling lips.

(Continued on page 40)

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By WILLIAM F. McDERMOTT

# THE GOSPEL

## *According to St. Charles*

**T**HIS is the toughest job I ever had," said the policeman as he snapped handcuffs on a teenage screaming, struggling, scratching girl. "I'd rather face bullets."

"Right. But it's the only way to protect her from herself," said his partner as they took her away in a squad car.

Maisie, hardboiled and defiant at 17, had been the lookout for Chicago's "Valley Gang," in what was known as the Bloody 19th Ward. The hoodlums specialized in robbing gas station attendants and taxicab drivers. Maisie was skilled in driving their getaway car.

The Juvenile Court judge was inclined to be sympathetic. He found out that her father was a deserter and her mother a drunkard. He tried to tell Maisie that he could help her out of her troubles. But she was hard as nails.

"No! No! Just let me out of here," she shouted. "I'll take care of myself."

Reluctantly the court sent her to the Illinois State Training School for Girls. There she became violent again, breaking rules, even throwing objects of all sorts at the matron. Close confinement seemed the only solution.

"Maybe a new experience will help her," the matron finally decided. "Working outside for pay instead of stealing might intrigue her. I'll try it."

She talked to Maisie in a quieter moment, who agreed. She was assigned to a detachment which went daily to a laundry a few miles away to work—a part of the Training School's rehabilitation program.

There the elderly owner, Robert C. Burgess, who felt he was doing a citizen's service by giving employment at full wages to inmates, welcomed her.

"I hope you enjoy working with us," he told Maisie. "Most of our employees are women and are a friendly crowd. You will like them and they will like you."

Maisie was not a marked person as she took up her job in the laundry. In fact, not one of the more than 1,000 girls from the school who through the last 14 years have progressed toward "graduation" and release from custody by means of jobs at the Fox Valley Cleaners and Launderers, has ever been "branded" there as a public charge.

No spotter was set to check on Maisie; no older woman was told to watch or supervise her. She was accepted as any other new employee. Experience with friendly people, the idea that no one was out to "get" her, the strange sensation of doing something useful—all this captivated the wayward youngster.

Maisie's energy, which had gone a-foul of the law, was directed into wholesome channels. She gradually adjusted, but not without struggle. Brazenness built by criminal associations is hard to down. But being accepted on merit was a novel, powerful experience. It worked.

(Continued on page 87)



Map courtesy American Automobile Assn.



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**MRS. BURNLEY**

(Continued from page 38)

"Darling," his mother's look was tender though the words were quietly reproving. "You mustn't hate anyone. Mrs. Burnley loves her flowers, and you must forgive her because she's an old lady, and all alone."

"I don't care if she is all alone," Jimmy blurted, "she's so crabby nobody'd even live with her, anyway."

The protecting circle of his mother's arms tightened around him, and he could smell the clean, fresh fragrance that was a part of her. "Jimmy, dear," she said, "hatred is a terrible, bitter thing... when you let yourself hate, something grows inside you, and soon it eats away all the goodness and the love God meant people to feel, and soon you're bad and hateful like those you started to hate. You must learn to love not only the ones who love you, but the ones who do you harm, for they need your love the most."

She kissed him and her cheek against his own felt like the round velvet pillow on the divan. She stood up as the doorbell rang. "You run out and play with Pixie while I visit with Eleanor," she said, "and be sure he stays in our yard."

Eleanor lived two houses away, and she liked dogs, Jimmy knew. Her old dog wasn't much good, though... just slept, not frisky and full of fun like Pixie, but he was a pretty good old dog, at that.

It was then he had gone out and kicked the trike. Something made him know that Mom was right, but Mom was good and kind, and it was easy for her to love people because everybody loved her. She didn't know how awful it would be without Pixie.

He picked up a rock and threw it carelessly at the house. It skittered along the walk and came to a stop in the dirt beneath the kitchen window. Pixie, ready for a game, tore yapping down to where the rock had settled. He sniffed exploringly for a minute, then began to dig, dirt flying in happy abandon in all directions.

"You stop that digging," Jimmy shouted, and ran quickly down the walk. Pixie looked up, tail wagging and brown eyes expectant, as Jimmy came up to him.

The window was open and he could hear his mother's low voice, and Eleanor's words, and the familiar tinkle of coffee cups. He heard his mother say, "Mrs. Burnley," and he knew she was telling Eleanor about the old woman's complaint.

"She's to be pitied," his mother was saying, "having her boy killed in the war and all..."

"He was a wonderful boy," Eleanor said, "had the greenest thumb you

ever saw. The yard was a regular park when he was here. Seemed like flowers just loved to grow for him."

Jimmy stood thoughtfully gazing toward the fence, ignoring Pixie's bouncing efforts to play. Nobody ever told him Mrs. Burnley had a boy. He knew people got killed in the war, but it was a vague and unreal knowledge. Something he'd find out about when he grew up.

He bent over and took Pixie into his arms, and his footsteps were quiet as he went around to the door.

His mother looked up as he opened the door. "Is it all right if I go to the store?" he asked her.

Eleanor smiled at him, and patted Pixie on the head as he went by.

"Well... I guess so..." his mother said, "if you're careful and stay on the sidewalk."

"I will," he promised, and went into his bedroom.

There was a whole handful of money in his bank when he had opened it with the tiny silver key. He stuffed the money into the pocket of his jeans, and directing Pixie to stay, he went out and closed the door.

**T**HE man at the nursery smiled at him as he stood looking at the rows of plants in wooden flats.

"I wanted some doubled batunias," Jimmy told him.

The man's smile grew, and he led Jimmy down the gravelled walk. "About how many did you want?" he asked.

Jimmy took the handful of change out of his jeans and held it out. The man leaned over and made a hasty count of the money. "Dollar and thirteen cents," he said. "Petunias are forty-five a dozen... you sure you want it all in petunias?"

Jimmy had no idea how many a dozen would be... it sounded like an awful lot. "I guess a dozen," he said.

They walked back into the small, glassed-in room where the cash register was, and the man took a little gray box from a pile on the floor and carefully patted the plants into place. Jimmy walked up to the counter and laid the change on it. A sweet, dewy odor touched his nostrils and he looked up at a bouquet of deep red roses in a vase beside the register. He stood looking at them while the man counted 45 cents from his money.

"Would I have enough for one of these?" Jimmy pointed to the roses.

"Oh, you have plenty," the man said, amused, and taking one of the roses from the bouquet, he wrapped its long stem in thin green paper.

(Continued on page 42)

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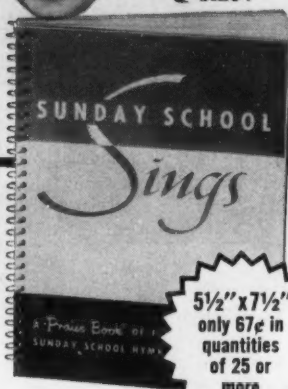
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The box of petunias under one arm, and the rose held gingerly in his other hand, Jimmy hurried down the street, anxious now to present his gift.

He went past his own house and on up the walk to Mrs. Burney's front door. Being careful not to crush the box of plants, he leaned over and set them on the porch beside him, then, standing on tiptoe, he rang the doorbell.

He remembered the look in his mother's eyes the time he had double pneumonia. As though he was far away, he had heard the doctor's voice, and as he struggled back to consciousness, he had opened his eyes slowly to see his mother's eyes fill with tears and the tired look of worry leave her face. If Mrs. Burney's boy got killed, that must be why she looked like his mom had, before the happy look came back to her. No matter how much she hated Pixie, he had to tell Mrs. Burney he was sorry about her little boy.

There was a frown on her face as she opened the door, and when she saw it was Jimmy, the frown grew deeper.

He pointed quickly to the box beside him. "I brought you some doubled batunias," he said.

Mrs. Burney stepped out onto the porch and Jimmy began to back up.

"Well, I'm not changing my mind," she snapped, "those were prize petunias your dog dug up, and I'm not going to stand for any more of it!"

Jimmy turned slightly, ready to run, and thrust the rose toward her. She looked awful mad, but he still had to tell her.

"I'm sorry about your little boy bein' killed," the words tumbled out. "If I'd known you had a little boy I could've come over and played with him."

Mrs. Burney stood without moving for a moment, looking down at the tousled head, then slowly, almost reluctantly, she came down the steps and took the rose from his small hand.

Then she knelt down beside him, not all at once, like Mom did, but hesitating, as though coming back to a forgotten place. Suddenly her arms were around him. Jimmy, somehow, had never thought of Mrs. Burney as being the kind that could cry.

She smelled sweet, too, like Mom, and her cheek against his was soft with the same "velvet-mother" feeling.

And when she looked at him like that she wasn't scary at all!

"I'll plant the batunias for you," he said, "and I'll make Pixie stay in my room all the time so he can't dig 'em up."

Mrs. Burney stood up, but her arms lingered around him as if a long-hidden hunger was being satisfied. She shook her head back and forth, but she was smiling. "You go home and get Pixie," she said, "and we'll plant the petunias together... and maybe between the two of us we can teach that pesky dog to behave!" THE END

## WHAT I LEARNED ABOUT LINCOLN

(Continued from page 21)

be sure of their complete authenticity.

One Sunday after church Mr. Edgington said to me, "There are lots of old church documents and records in a safe there in the Session room. Seems to me no one has looked at them in years. Would you like to see them sometime?"

I jumped at the chance. "I'd love to. But sooner than sometime. How about tomorrow morning?"

So it was arranged. The next day the church secretary opened the safe for me, then left me alone to explore its contents. Books and notebooks, big manila envelopes, folders and letters were all piled together helter-skelter inside the ancient safe. With a sense of adventure like that of a small boy digging up buried treasure, I started pulling out the notebooks and documents.

There were Session records dating back almost to the formation of the church in 1803. The embryonic church had summoned James Laurie from Scotland to be its first pastor. He had brought his bride (who was a cousin of Sir Walter Scott) with him by way of Philadelphia. An epidemic of yellow

fever was raging in the City of Brotherly Love. Of course the Lauries had to travel by lumbering stagecoach.

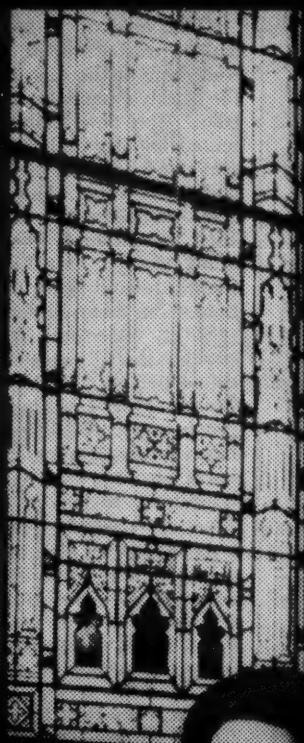
The new minister had to hold his services in a hall of the Old Treasury Building. The building that housed the Lincoln tradition, I found, had been erected in 1859 on a site owned by Nicholas Biddle, former director of the Bank of the United States.

The church had progressed as far as the roof when funds gave out. John Quincy Adams—then serving his second term as Secretary of War under James Monroe—had lent the church two thousand dollars for the roof.

OUT of the old safe, one prominent name after another came to light. In a sense, the history of the church had paralleled the history of Washington and its famous figures. For example, I found a reference to the fact that Dr. John Campbell, New York Avenue's minister during the Andrew Jackson administration, had interfered in the Peggy O'Neill Eaton scandal. The trouble began when Peggy, the daughter of a bartender, married the Secretary of War, John H. Eaton of Ten-



# Please, God, send Jimmy's daddy home



**D**AY after day, this pathetic mother and child pray for God to send back to them the husband and father who has strayed far from home. Surely the Almighty is moved by this plea . . . torn from the hearts of these suffering innocents abandoned by a drunkard.

Yet, the Bible says that the ways of the Lord are obscure. Perhaps Jimmy's father must be tested by the living Hell of Skid Row — to burn forever out of his body the thirst for oblivion that drink brings.

The Bowery Mission is part of God's plan for Jimmy's father, as it is for countless broken men. When the Skid Row derelicts come to us out of the fetid city night, we are waiting for them. We wash them, cleansing from them the filth and horror of despairing months in the streets. We clothe their thin bodies. We feed them, filling them with the warm, good food desperate men need. And we love them — with all our hearts. For these derelicts are men — to be loved as other men.

We are looking for Jimmy's father. When he finally comes to us, he will have started back on the road to the arms of his wife and child. The Bowery Mission will help him become a useful member of Society again, bearing his share of the world's responsibility. The journey through the Valley of Fear will have given him back his faith. He will have become born again, as Jesus told us that we must. This miracle is part of God's plan.

God needs your help *now* for the Bowery Mission. Its accomplishments are completely dependent on your Christian participation. The coupon below will bring your contribution to this most blessed of all work — the finding of the lost sheep and returning him to the fold. Send whatever you can afford. And please, do it as soon as possible. The need is great.

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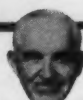


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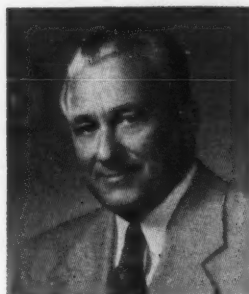
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nessee. But Peggy was unacceptable to Capitol society, and the ladies, even in the church, publicly snubbed her. The President aggressively took her side in a bitter social feud which developed political ramifications. One day Dr. Campbell marched himself to the President's House to speak his mind. He was almost forcibly thrown out. Soon afterward he accepted a call to another city. Thereafter New York Avenue's ministers were wary about interfering in strictly political matters.

Stories like that stirred my imagination. Indeed the deeper I dug into the safe, the more excited I became. It seemed to me that in concentrating on its Lincoln tradition, the church had overlooked many another strand of tradition equally entrancing.

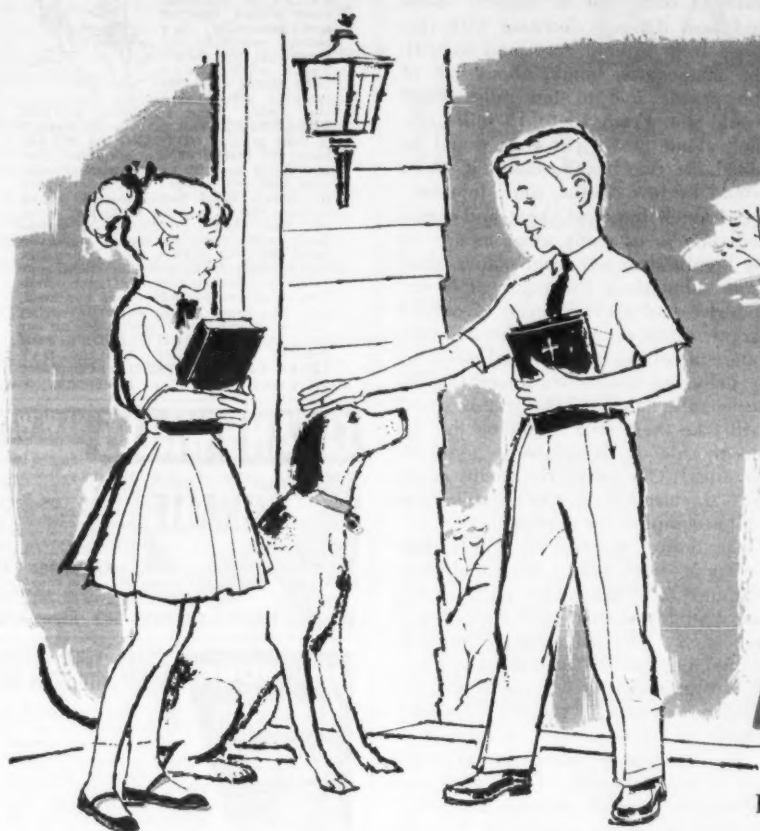
Then suddenly I found under my hand a trustee's book of pew rentals. And there at the top of one page was the starkly-eloquent notation: "A. Lincoln." The pew Lincoln had chosen rented for fifty dollars a year. It happened to be the one that Mr. Buchanan had just vacated. The record of Lincoln's payments had begun in March, 1861. Wonderingly I held the old book in my hands. . . . Mr. Lincoln had been slightly behind in his payments at the time of his assassination.

So it was true. This was proof enough that Lincoln had a definite connection with the New York Avenue Church. Later I was to find other small proofs of his attendance. For example, Noah Brooks, a newspaper correspondent of Lincoln's time—whom Carl Sandburg quotes seventy-seven times in *The War Years*—wrote: "On the Sunday after my arrival in Washington, I took a long look at him [Lincoln] from the gallery of the New York Avenue Presbyterian Church. His eyes were almost deathly in their gloomy depths, and on his visage was an air of profound sadness."

One of the President's guards, a Mr. Crook, wrote: "The President and his wife usually drive to the church but sometimes walked, accompanied by a guard, arriving punctually and never delaying Dr. Gurley's opening of the service. Ascending to the second floor, the President and his wife would walk down the centre aisle, and on the right, take the eighth pew from the pulpit. During this proceeding, out of respect for the great office he occupied, those in the church when the President arrived would rise from their seats and remain standing."

New York Avenue's tradition has it that this formality of rising was omitted at the close of the service. President and Mrs. Lincoln would walk along informally, exchanging a few words, even shaking hands with some.

(Continued on page 60)



ILLUSTRATED BY TOM HILL

# REXIE'S GREAT ADVENTURE

By LOTTIE NORTON

**R**EXIE knew it was Sunday morning. He was standing just outside the front door, waiting, his head cocked to one side, his tail wagging.

The door opened. Rexie gave a joyous bark.

"Hi, Rexie," David said. "Hi, Boy! You've learned, haven't you? You don't jump up on me when I'm all dressed up for Sunday school." The more David talked to him, the faster Rexie's tail wagged.

The door opened again. Rex turned and looked.

"Hi, Rexie," Donna said. "Hi, you little old puppy!" But Donna was all dressed up, too, and Rex did not jump up on her.

Once again the door opened. "Look, Larry and Judy," David cried. "Rexie's learned at last. He isn't jumping up on us!"

"Good boy," Larry said, patting him on his soft head.

"Come on," Judy called, starting down the sidewalk. "We don't want to be late."

"Good-by, Rexie," they said as they hurried off.

Rexie stood looking after them. He looked and looked, and then he gave another little bark. He was quiet for awhile, and seemed to be thinking.

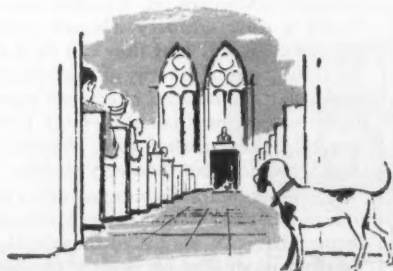
"I wonder what Sunday school is like. I wonder why the children get all dressed up and smile and hurry off on every Sunday morning."

Then he made up his mind. He would follow them and find out!

Rexie kept well back out of sight of the four children. Somehow he felt that Larry might send him back home if he saw him. He followed along, and stayed back as they entered a beautiful building with pretty, colored windows and a tall steeple on top. Rexie looked and looked. He was a little afraid to do it, but he finally picked up enough courage to slip in when no one was looking. When he got inside, he almost hurried right out again. There were lots of people—big people, little people and middle-sized people.

**T**HERE'S a dog!" someone cried. Rexie grew even more frightened and darted into an empty room close by. He lay down quietly under a table. Nothing happened, so he walked softly over to the door, peeked out, and then stealthily walked on until he saw another door. He walked cautiously in, and there, heads bowed and eyes closed, were a number of little boys and girls. And right on the front row were David and Donna! The children were very, very quiet, except the lady in front of them, whose head was bowed, too, but she was saying something! Rexie quietly lay down under an empty chair where he couldn't be seen, but where he could peek out at the children.

(Continued on page 86)





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## STAYING ALIVE ...

(Continued from page 30)

total destruction within a radius of five miles of the point of impact." Blast and heat damage decrease with distance from ground zero, and so with the 20-megaton bomb, about half of the people five to ten miles away would die. From 10 to 15 miles distant, about fifteen per cent would be killed. In the 15-20 mile ring, there would be few deaths, some injuries.

So much for blast, heat and initial radiation in as many areas as are hit by bombs dropped from planes, fired from submarines (85 per cent of our industry and all but seven of our 50 largest cities are within the 500-mile range of submarine-launched missiles) or delivered by intercontinental ballistic missiles (their 15,000 m.p.h. speed will take them to a target on the opposite side of the globe in some 30 minutes). Obviously, the enemy could miss the target by five to ten miles and still accomplish his mission.

Assuming an attack by 250 nuclear weapons—well within the capabilities we must face—immediate effects could substantially destroy all large cities of the U.S., all industries. Casualties would number in the millions.

Within hours, more than 70 per cent of the land area of the entire country could be contaminated by fallout.

No one knows how the wind might be blowing that day (or night), but charts prepared on the basis of weather conditions on an actual day indicate that there would not be many spots in America free of the deadly but invisible gamma rays. The Conelrad radio wavelengths (640 and 1240) would presumably direct refugees to the safest areas. The only protection for persons in target areas is to get out—before a bomb hits. That's why the civil defense "games" once in a while move the President, Cabinet and other government officers out of Washington to a temporary headquarters, as folks smile. The OCDM is not smiling.

When intercontinental ballistic missiles become routinely operational, there may not be time to move anyone anywhere. Some of us will be expendable. But nobody knows assuredly which ones. The rest will have to bind up the wounds of the maimed and burned, take care of the homeless, build a new country almost from scratch. The only way they can do it is by getting out of the way of the fallout, which in its cumulative effect over a period short or long, could be fatal. Fortunately, the radiation rate "decays"—rapidly at first, but then very slowly.

To illustrate the far-ranging effect of one bomb, the Director of the Meteorological Division suggested there in the briefing room that we assume one 20-

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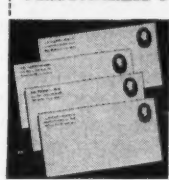
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megaton weapon has exploded at St. Louis, Missouri. One hour after the burst, the serious fallout area is about 50 miles wide and 70 miles long. Seven hours after the assumed explosion, the fallout pattern is 110 miles wide and 185 miles downwind. By now, it is across Illinois and is beginning to affect western Indiana. After 24 hours, the pattern is 470 miles long—less serious now, but still causing considerable sickness and some fatalities. Total serious contamination—5000 square miles. And this from just one bomb. Add 249 or so other patterns, merging, slowly drifting eastward with the prevailing winds.

To avoid sickness and death even in the more lightly contaminated sections, people would be forced to remain indoors or in basements of their homes or in high-grade fallout shelters—depending upon the radiation rate in their particular area. The same fallout that endangers human life will endanger animal life. Crops, too, would probably be contaminated. Stores will certainly be closed. Utilities will be in short supply if available at all. Government will be disorganized. The interdependence of the nation will be disrupted. Streams of refugees, perhaps mobs, would descend upon "safe" areas. The influence of the church could be—*would have to be*—tremendous.

None of this is very new. The civil defense people have told it many times before. But nobody much has listened. For ten cents you can get from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C., the booklet, *Facts About Fallout Protection*. The OCDM at Battle Creek has bales of literature to tell you what to do. Your own community probably has a civil defense corps, and your state assuredly has a director. They'd like to tell you how you can help—though civil defense is no longer the tin-helmeted, whistle-blowing operation it was during the war. Today, it's a corps of specialists. Your civil defense setup may even have a religious representative. If it doesn't, it should. The national office has a Religious Affairs Office headed by a competent and much concerned Lutheran clergyman.

If nuclear war comes—and pray every remaining day of your life that it will not!—the Federal government won't be able to do much for you. You'll be on your own for weeks, maybe months—a new experience for some communities. So perhaps it's just as well that civil defense, as it stands now, is no handout. There are matching funds available for some purposes. But if you want a secure emergency center from which the mayor and the police and

(Continued on page 81)

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# Daily Meditations

by HALFORD E. LUCCOCK

## Sunday, February 1

READ I CORINTHIANS 15:1, 2

THERE IS an old childhood prayer that all of us have at least heard. It runs:

*"Matthew, Mark, Luke and John,  
Bless the bed that I lie on."*

There is great meaning in this as well as rhyme, for in the high sense, the Bible is the world's best "bedside book." The Gospels, when a person reads and follows them, do bless the bed that humanity lies on—that is, beds of pain, and sorrow. The good news of the Gospel does come into every situation and blesses it.

*Open our eyes, O God, that we may daily behold wondrous things out of Thy law, and out of Thy love as revealed in the Gospel. In Jesus' name. Amen.*

## Monday, February 2

READ COLOSSIANS 3:1-3

THERE HAS BEEN a persistent idea among many people that eternal life is something that begins after death. Eternal life is not the length of life in another world, but a quality of life in this one. A writer on nature, Richard Jeffries, has written, "It is eternity now. Haste not; be at rest; now is eternity." Dorothy Canfield has also stressed the "now" of eternal life. She writes, "But this is also ever lasting life: on Monday, in the kitchen, street or store, we are immortal, we the man and wife, immortal now, or shall be never more."

*Lead us, O God, into the power of an endless life which can begin right now. For Jesus' sake. Amen.*

## Tuesday, February 3

READ II TIMOTHY 2:3

THERE IS NO greater rebuke to self-pity, than to see or hear about the mechanical conditions under which some writers, either blind or almost blind, worked. It is a deeply moving experience to see the steel wires which William H. Prescott, with eyesight almost faded, used to guide him in writing. Thus, he pushed on, writing his great histories, *The Conquest of Mexico* and *The History of Ferdinand and Isabella*, and other books. We have a feeling that there was "great-

ness passing by." A novel published last fall was written by an elderly woman who was almost blind, Anne Parish. The final pages of her manuscript were written with letters an inch high.

*May we keep our minds and hearts on the great gifts we have had from Thee, and save us from self pity. Help us to face whatever difficulties we may meet. Amen.*

## Wednesday, February 4

READ PHILIPPIANS 4:13, JOSHUA 23:10

IN ART CIRCLES we often run across a phrase with a strange sound—"A one-man show." It means, of course, an exhibition of art works, paintings or sculpture, all done by one person, either man or woman.

It is a phrase worth considering carefully. In many ways, we have to put on a "one-man show." That is, we ought to put on a one-man show—the kind where one man puts on a show against a crowd. Many times we have to stand alone against the clamor of the crowd. Of course, we never need to stand all alone against evil. Jesus said, "Lo, I am with you always."

*Help us to trust in Thee, O God, when testing comes. In Christ's name. Amen.*

## Thursday, February 5

READ EPHESIANS 6:12, 13

A NEWSPAPER story coming from Des Moines, Iowa, a few years ago, disclosed the fact that the state of Iowa has a law making it a misdemeanor to "disturb the peace of a person." This is no doubt a good law, for it makes molesting a person a cause of arrest, and brings a jail sentence.

Take it in a much higher sense. The words of the New Testament both bring peace and also disturb peace. Jesus said, "My peace I give unto you." He does give peace to those who trust Him. But there are times when a person's so-called peace comes from self-satisfaction and indifference. Then Jesus disturbs that kind of peace by saying, "Take up your cross and follow me."

*Keep our minds and hearts alert against all forms of evil, O God, that we may help to disturb the forces that*

*make for evil. In the name of our Lord and Saviour, Jesus Christ. Amen.*

## Friday, February 6

READ ACTS 26:19

*By all means use some time to be alone. Salute thyself, see what thy soul doth wear.—GEORGE HERBERT*

RECALL SOMETHING you have heard over and over again. That is probably the best reason for hearing it once more. Today it is the remark of Henry Thoreau, that the reason he was out of step with the community at times was that he "heard a different drummer."

As we go on through day after day, do we hear a different drummer than that of the world's leaders which says, "Do everything that everyone else does?" Or do you hear a different drummer, who reminds us, "We must obey God rather than man?"

*We thank Thee, O God, that Thou hast shown us the way to go. Help us to keep our spirits alert to Thy commands. Amen.*

## Saturday, February 7

READ LUKE 9:61, 62

IN A NOVEL published two years ago there was an arresting description of one of the characters. The author wrote, "He had a fine talent for beginnings, but none for conclusions. He was forever aiming to do something or other, but never finished it." That is one of the dangers of life, that we may be better at starting things than we are at finishing them. Many people make brave starts at living a better life, or doing a job of service, but after a while the effort is all over.

*O God, we thank Thee for Christ who is the author and finisher of our faith. Help us, when our hands find something worth while to do, to do it with all our might. For Jesus' sake. Amen.*

## Sunday, February 8

READ ACTS 4:13

THERE IS A beautiful line of poetry by the poet of India, Tagore. About a friend he wrote this line, "When you took your leave I found God's footprints on my floor." Take some time to think that over. It is just poetry, you



may say, but many know it is also profound truth. They have known people so thoughtful and fully giving in their love and help that their steps seemed to leave God's footprints. Could any tribute be more worth winning?

*Grant, O God, that our kindness and love may be so genuine that others will feel that we have been with Jesus. In His name. Amen.*

#### Monday, February 9

READ EPHESIANS 4:14, 15

A MINISTER who was president of Brown University, Dr. W. H. P. Faunce, once said to a convention of preachers, "The world is held back chiefly, not by bad men and women, but by good ones who have stopped growing."

That, we can see, is true, for when we stop growing, we begin to die. Think of the cruelty caused by people who had stopped growing, and who kept savage laws in operation. In religion, many people have stopped the process of growing up into Christ, and have had little of His love. What signs of growth should we see in ourselves?

*We would not, O God, count ourselves as having attained full stature in Christ but would press on to the mark of our high calling. In the name of Christ. Amen.*

#### Tuesday, February 10

READ HEBREWS 11:34

THINK OF the marvelous skill that is often shown in "making works of art out of scraps." Often the mother of a large family of eight or ten children, does wonders in making works of art out of the older children's clothes for the younger ones. Lord David Cecil writes of Shakespeare in this kind of art. He writes, "Shakespeare takes these flimsy bundles of scraps and, by the action of his genius, transforms them into major works of art."

There is a parallel to that on the higher level of Christian experience. Often a person seems to have nothing but "flimsy scraps" to work with, little money, or poor health, or a poor job. Yet with God's help he has made a wonderful "work of art" out of his life.

*May we put all we have and are into Thy hands, O God, that it may be a truly Christian achievement. In Jesus' name. Amen.*

#### Wednesday, February 11

READ REVELATION 2:2, 3

THE COMIC POETRY of one man was thus described: "It is sweet and playful, it never strikes the deeper notes of the poetic orchestra. There is no brass in it; it is all flutes and violins." Ask ourselves, are the flute and violin the only instruments we use?



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We can have a very sweet, superficial religion. We ought to "strike the deep notes of our Gospel," its enduring discipleship through difficulties, facing the reality of evil and putting on the whole armour of God; patient in tribulation. Jesus did not call disciples to a pleasant picnic. He said, "Take up your cross and follow me."

Save us, O God, from having an "easy religion." In the name of our Saviour. Amen.

### Thursday, February 12

READ ROMANS 12:1

*The color of the earth was in him, the smack and tang of elemental things: The rectitude and patience of the cliff, the good will of the rain that loves all leaves, the friendly welcome of the wayside well, the courage of the bird that dares the sea.*—EDWIN MARKHAM in Abraham Lincoln, the Man of the People.

THERE IS an old superstition among bridge builders that each bridge demands a life, that in the building of a bridge one life is lost. The reality behind that superstition is, no doubt, the undeniable fact that many workers have lost their lives while building bridges.

In another sense, any good result, such as a bridge, demands life, the expenditure of strength, and thought, and love. In all the work of the church and for a more Christian way of life, we should give freely of all that we are and have.

May we never forget the unspeakable gift of Christ, and put ourselves in Thy hands, O God, to be used. In Christ's name. Amen.

### Friday, February 13

READ I KINGS 18:20, 21

ONE OF THE difficult things of life is the making of decisions. On many questions, those of conduct and action, for instance, it is essential that we come to a whole-hearted decision, and not say in a limp way, "Perhaps I should do this," or, "I'll put it off for a time." The dictionary tells us that the word "decide" comes from two Latin words—"di" meaning off, and "caedere" meaning to cut. So it means to cut off or to put an end to doubt, controversy, or halting between two opinions. If we come down with a clear, emphatic decision to follow the Christian course of conduct, we will not waver.

May we be whole-hearted in our decisions to follow Christ's way. In His name. Amen.

### Saturday, February 14

READ PHILIPPIANS 1:9

THE CHILDREN all know what day this is—Valentine Day. It is the day

when it is quite right to send messages to those you love and care for. We all have some memories of the pleasure of sending and receiving valentines. We ought to take with us one valuable lesson from Valentine Day—not to be reluctant and silent on the matter of expressing our thanks, our love and concern for other people. We need not be given to sentimental outbursts, but we might very well remember, "A word of thanks, a word of genuine devotion, how good it is!"

May we freely give expressions of appreciation and love to those we know. In Jesus' name. Amen.

### Sunday, February 15

READ LUKE 1:5, 6

TODAY READ as much as possible in the first chapter of Luke about two people whom we do not think of very often, Zacharias and Elizabeth, the father and mother of John the Baptist. One thing, among others, stands out clearly. The purest Jewish piety kept its flame alive in their consecrated and blameless walk with God.

That is an immeasurable service we can render to our age, as they did to theirs. If we keep the flame of true piety alive, we help to make the climate for God to do His work.

Help us, O God, to keep our hearts with all diligence, that they may be homes of Thy spirit. In Jesus' name. Amen.

### Monday, February 16

READ MATTHEW 6:24

WE ARE ALL familiar with the words of Matthew 19:6—"What therefore God hath joined together, let not man put asunder," repeated in the marriage service. The reverse of that sentence is true also in many relationships. For instance, Jesus put God and mammon asunder. Let no man put them together, as many have done, thinking they can serve two masters. Careless ease and discipleship have been put asunder. Let no one join them together.

Help us to see clearly the things which have been put asunder in our following of Christ. In His name. Amen.

### Tuesday, February 17

READ MATTHEW 10:39

HERE IS PART of a good life program in one sentence. Professor S. E. Morrison of Harvard wrote a notable biography of Christopher Columbus entitled *Admiral of the Ocean Sea*. After following the exact course of the first voyage of Columbus in a ship not much bigger than the *Santa Maria*, he wrote, "I wanted to relive the discoveries of the great discoverer." A great life program in those words! In the spiritual world Jesus was the Great Discoverer.

CHRISTIAN HERALD

To try to relive what Jesus discovered and revealed to us, about our relation to God and to each other, is to enter upon the life that is life indeed.

*We give Thee our hearty thanks for all the revelation of Thee which Jesus brought to the world. May we follow Him. Amen.*

### Wednesday, February 18

READ ISAIAH 55:1, 2

LOOK CAREFULLY at the second verse of our Scripture reference for today, "Wherefore do ye spend money for that which is not bread?" Think of the many things to which people give the strength of their lives, things which do not yield satisfactions to the spirit. They make poor bargains, like the poor bargain pointed out by Jesus, to gain the whole world and lose one's own life. People make a frantic pursuit of money, of position, of power, of fame, and do not find in them the true bread of life. What are life's best bargains?

*Freely hast Thou given to us, O God. Help us always to choose the things that are most worthwhile to our souls. In Jesus' name. Amen.*

### Thursday, February 19

READ II CORINTHIANS 5:17

THERE IS a quotation from Shakespeare's play, *The Tempest*, which is very often quoted in part. It is, "O brave new world, that has such people in it." Usually only the first part of the sentence is quoted. We hear so much of "brave new world." Some people have felt that we shall get a "brave new world" from inventions, or from an economic order, such as Communism, or from some military victory. But the sentence ends, "that has such people in it!" If we are to have a brave new world, it will be because it has "brave new people" in it to bring it about. We need better people if we are to have a better world.

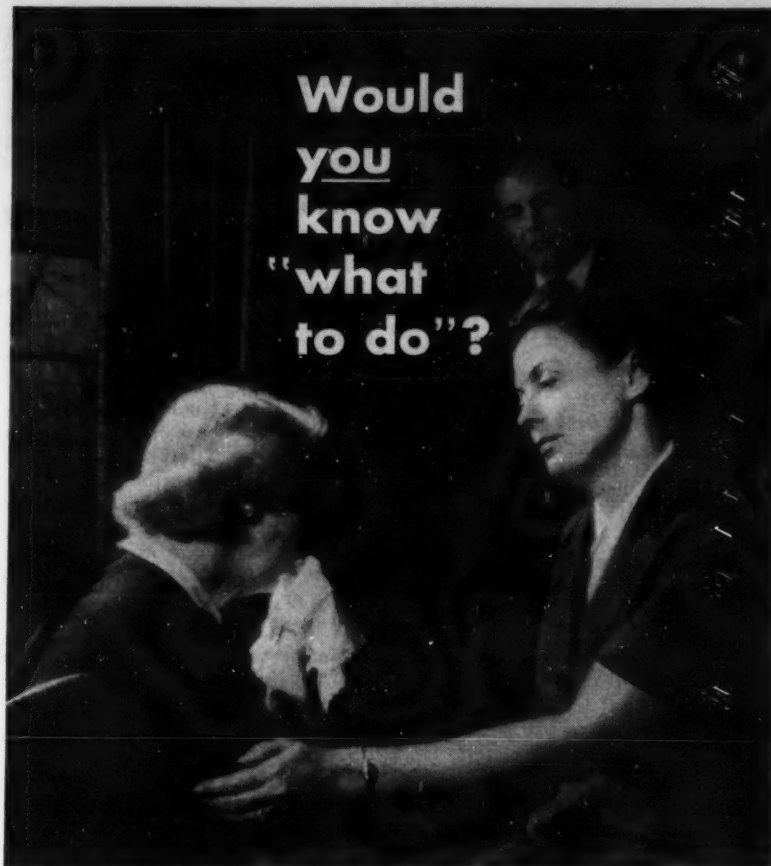
*May we be new creatures in Christ, and give of our strength and means to bring people to the life-changing Christ. Amen.*

### Friday, February 20

READ MATTHEW 7:21

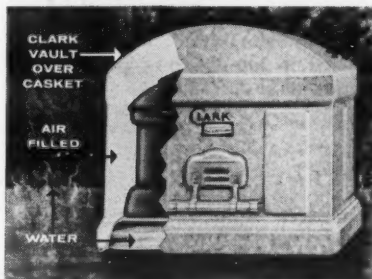
A MAN WAS discussing a candidate for office. He said that he thought that the candidate suffered from too much "on-the-other-handism." The words have a strange sound, but we can see what was meant. Some people never make a clear-cut decision. They balance one thing against another. It goes like this, "I would like to be a member of the church. But, on the other hand, it will restrict my liberty to do as I please." So it ends up in nothing. Or, "I'd like to make a real generous gift to the Community Chest,

FEBRUARY 1959



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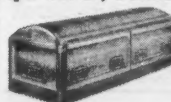


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but, on the other hand, I do want a new automobile." That sort of fence-sitting can block any good purpose.

*May we give to Thee, O God, our undivided allegiance. In Jesus' name. Amen.*

### Saturday, February 21

READ COLOSSIANS 3:11, 12

WE ALL KNOW well the words of the 84th Psalm, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." It is well to go on with our thought of these words to the realization that part of our service as doorkeepers in the house of God is to help keep the doors of the church open. We should strive to keep the doors of the church open to human need of every sort; we should help to keep the church's sympathy with all sorts of people, for in Christ there is neither Greek or Jew . . . bond nor free, but Christ is all in all.

*May we strive O God, to keep the doors of the church open to the spirit of Jesus that He may dwell in the church. In His name. Amen.*

### Sunday, February 22

READ ACTS 24:16, I CORINTHIANS 9:25

ON THIS DAY, George Washington's birthday, let us recall one notable tribute to him, the poem, "If" written by Rudyard Kipling. The poem commemorated the wonderful self-control that George Washington showed when much popular clamor was aroused, designed to drag the young Republic of the United States into war with France. The poem follows a story by Kipling on how Washington kept his country from a ruinous and unnecessary war. The poem begins, "If you can keep your head when all about you are losing theirs and blaming it on you." Self-control and patience are needed in all of God's work in the world.

*May we subordinate all personal desires to the doing of Thy will, O God. Amen.*

### Monday, February 23

READ MATTHEW 6:16-18

THERE IS a Greek word in the New Testament with which we ought to become better acquainted. It is "hilaritas," meaning "gladness of heart." A true Christian ought to be marked by "gladness of heart," but often it is far otherwise. Indeed, to some outsiders who know many of the wrong kind of Christians, Christianity is a religion of gloom. Jesus put gloom and the service of God far asunder. He told His disciples, "Be not as the hypocrites, of a sad countenance, but thou when thou fastest anoint thy head and wash thy

face." Gladness of heart is fitting to a Christian. That does not mean frivolity or carelessness. It does mean joy, in whatever circumstances one finds himself.

*We thank Thee, O God, for the joy of the Lord and for Thy peace that passes understanding. Help us to keep them. Amen.*

### Tuesday, February 24

READ MATTHEW 25:31-33

IN SOME STATES, Michigan among others, there is a law demanding that a person be able "to give a satisfactory account of himself." People under suspicion of a crime or misdemeanor can be arrested under that law.

A good question to keep in mind is, Can we give "a satisfactory account of ourselves?" This does not mean a boastful account or an exaggerated one but an honest one. Is our devotional life, or the service we render to God's Kingdom, satisfactory to ourselves, to those who look to us in expectation? Can we give a satisfactory account of ourselves to God?

*May we never forget, O God, that Thou seest us at all times, and that no secrets are hid from Thee. In Jesus' name. Amen.*

### Wednesday, February 25

READ JOHN 15:3-5

WE ALL KNOW that "hardening of the arteries" is something to be dreaded. Yet we often forget that hardening of the sympathies and imagination is also something to be dreaded. That can even be worse than hardening of the blood arteries. People can change from being quickly sympathetic with need, and with all sorts and conditions of men, and swift to respond to need, into selfish middle-aged or elderly men and women, not seeing need even when near them. As far as their hearts are concerned, they have become, in the words of the New Testament, "hard of heart." A person's body can be alive while his soul is dead.

*O fill me with Thy fullness, Lord, until my very heart overflows in kindling thought and glowing word. In Jesus' name. Amen.*

### Thursday, February 26

READ MARK 10:35-40

A QUESTION frequently asked is, "Where do I come in?" People want to know before joining an enterprise what they are going to get out of it. Jesus' disciples asked the same question. They told Jesus they had left all to follow Him. (Mark 10:28-30)

But the question may have another, and much higher, meaning. It has been

asked when a person desires to get into the service of God. Men and women have looked at a great need, and have asked, "Where do I fit into that need?" Try asking that question as you look about you, "Where do I come in?" to the service of God.

*We thank Thee, O God, that Thou hast called us into Thy service. May our eyes and ears be quick to find need. In the name of our Lord and Saviour, Jesus Christ. Amen.*

#### Friday, February 27

READ II CORINTHIANS 1:5

*O love divine that stooped to share our sharpest pang, our bitterest tear, on these we cast each earth-born care, we smile at pain while Thou art near.*

—OLIVER WENDELL HOLMES

CONSIDER JESUS' use of the word "comfort." The search for "comfort" of various kinds has become one of our major undertakings. We seek physical comfort from all manner of mechanical devices till our houses are cluttered with them. The drug companies turn out millions of pills (or is it billions?) to make us comfortable—pain killer and tranquilizing pills. Some people seek an immeasurable and easy peace and comfort from their religion, comfort rather than service. Jesus offered true comfort, not physical ease, but spiritual fortification. The Comforter, the Holy Spirit, is a comforter and inspirer. (John 14:26) Real comfort comes from a sense of "God with us." We are bidden to comfort one another. (I Thesalonians 4:18)

*O Thou, who art the God of all comfort, may we seek from Thee not lazy ease, but fortification of spirit so that we may render service and be fellow workmen with Christ. For His sake. Amen.*

#### Saturday, February 28

READ HEBREWS 12:13

ALL THROUGH the Old Testament and the New there is the admonition to make straight our paths. There are prayers to God for help to make our paths straight. This is important to remember. For a very common prayer made today is "Make my way easy," or more, "Make my way through life a pageant, that fame and power may come to me." True prayer does not ask that one's way be made easy, but that it be straight. A straight way is one that follows the way of God's commandments. There are so many "crooked ways," of pleasure and selfishness, ways of a lazy loiter through life.

*O God, we pray that we may be led in a straight path. May we seek to follow Christ, the Way. In the name of our Saviour, Jesus Christ. Amen.*

FEBRUARY 1959



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WOMAN'S PLACE IN THE CHURCH  
By JANE KIRK

## Bazaar for Others

**H**AVE you ever considered a sale, not for the church itself, but for some other cause? Here's a project that will turn out to be so colorful, unique and intriguing that attendance will soar beyond your fondest hopes. You'll learn a lot by putting it on, too, and give those who attend a deeper understanding of some of their fellow-beings.

So often we give to missions without learning anything about the people reached or what they themselves may have to contribute to the world. Here's an opportunity to find out about them. Instead of selling for their benefit things you yourselves have made, why not sell the craftwork and products of those you wish to help? Let them put

on the bazaar, so to speak, through your assistance. Naturally, not all charities lend themselves to this type of presentation, but if they do, you will have a lot of fun and do a lot of learning by building your entire benefit around the people, institution, or organization you are supporting.

For instance, suppose you have a mission located in the southwest Indian country. Write to your missionary there and get him to have shipped to you for sale a supply of beautiful art products made by the Indians of that locality—baskets, pottery, woven goods, drums, kachina dolls, and jewelry. See if there are any Indians in your community who could appear in their

native dress. Arrange for exhibitions of the actual making of these craft products, of Indian ritual dancing, singing and legends. Decorate with posters from your local travel agency. Prepare typical Indian food specialties to serve. Be tireless in tracking down leads to find any individuals or groups (such as Scouts) in your community whose knowledge of the southwest Indian can be used to enrich your festival. Then it will be well worth the price of admission you charge, and will net a nice profit for the benefit of your mission, plus the percentage from the sales of Indian articles.

Suppose you want to support an association for the blind or an educa-

SOCIAL  
OF THE MONTH

## AKU-AKU PARTY

**H**ERE'S a party the teenagers of your church will enjoy giving for younger Sunday-school pupils. Or, it could be used as a baby-sitting device at your bazaar.

Teenagers should get into the spirit of the thing by reading one of the books about Easter Island (*Aku-Aku, Kon-tiki*) or having someone tell a little of its background.

Then they will have fun constructing a "Kon-tiki" raft out of a large piece of plywood, set on rollers from discarded roller skates. Brace a two-by-four upright in the center and attach two cross-pieces to hold a sail of old sheeting.

As children enter the recreation hall, they are greeted by a teenager who shakes hands, not only with them, but with their *aku-aku*—the invisible little spirit who has the best interests of the family to which he belongs at heart. This little creature is supposed to be about knee-high, and much conversation can be addressed to him during the party, bringing out the spirit of make-believe, which children love.

Each child will be given two red paper hearts, one having his name on it, and the other the name of his *aku-aku*. They will read, "Johnny Jones," and "Johnny Jones' *aku-aku*." Tell the guests they must take good care of their hearts, and not put them down for a minute, or they forfeit refreshments.

Children get on board the Kon-tiki raft, taking great care not to sit on anyone else's *aku-aku*. Four children at a time may be given a push across the floor by two or three teenagers. Not being able to steer the raft adds to the fun. Arrived at Easter Island, which may be a piece of green grass matting, or a rug of any kind, the children disembark, and the raft goes back for another load.

Sunday-school sand boxes are brought into use at this point, and the children are given small tin shovels or spoons and told to excavate for a statue. (These will be small dolls or animal figures from the ten-cent store, buried in the sand.) The work is made more difficult because the children must not put down their paper hearts while they dig.

When a child has found a statue to take home, he delivers it to the teenager in charge of "treasure bags." There is one for each child—a simple bag made of red tarleton sewed together with white yarn, with a yarn drawstring. Each child deposits his "statue" in the bag, and then it is thumbtacked to a bulletin board, with the heart which has the child's own name on it as identification.

Now it is time to crawl into the cave in search of more treasure. Each child takes his *aku-aku* with him, of course, carrying the heart with the *aku-aku's* name on it in one hand. The "cave" is made of a series of cardboard cartons open at each end, and fastened together with masking tape, so that they make a long tunnel just about big enough for a child to worm through on his stomach. At one end

(Continued on page 59)

tional institution, such as the Pine Mountain School, Berea College, Piney Woods School, Crossnore, Cook Christian Training School. Or suppose your mission is a far-off one in Africa, India, the Middle East, or Japan. You can go about it in just the same way.

Perhaps you would prefer to include several different organizations. You might have one room devoted to Indian arts and crafts, another for blind crafts, another for a Negro school or a southern-mountain group. There are associations for the assistance of the blind in many states, which have craft shops to sell beautiful handweaving, basketry, towels and aprons, brooms, blankets, baby toys, knitted and woven goods made by the blind to keep them working and self-sufficient. Usually these places offer the merchandise at 10 per cent discount to groups wishing to sell it for their benefit. A worker from the local institution for the blind might be present to show the training of the seeing-eye dog, and how the blind business person learns to take orders in braille, dial telephones, etc. Or perhaps a movie is available to show the work being done for the blind in your state. You might have a Bible in braille or a "talking Bible" on exhibit. The American Bible Society has a 16mm film titled "Thy Word Giveth Light" on their work with the blind. Write American Bible Society, 450 Park Ave., New York 22, N.Y. for information.

The possibilities are equally wide to explore in connection with the other groups. Colorful displays of handweaving, hooked rugs, quilts, cornhusk dolls and doormats, southern pecans, cornmeal, pralines, square dancing, spirituals, or hill-billy music, suggest themselves for charities related to Southern rural areas.

**L**AST fall a Japanese "Matsuri" Festival was held at the Reformed Church in Bronxville, N.Y., for the benefit of the Japan International Christian University, a new interdenominational school near Tokyo. Groups throughout the country have been raising funds for its college chapel. Outside the entrance to the Bronxville festival, on a typical American street, hung Japanese lanterns and a giant red paper fish attached to a bamboo pole, floating long colored paper streamers. Admission was \$1.50 for adults and 50¢ for students. Adult admission included tea; students' did not. Much of the afternoon a line formed halfway down the block, waiting to file past the admissions desk. The sponsors had not expected such an overflow attendance. Supplies of the colorful Japanese cards they were pinning to each person's shoulder as his ticket of admission ran out. So did many other things.

Inside, the festival was a beehive of activity. In one room a Japanese woman lectured on the art of Japanese flower arranging. There was not even standing room left for each of her 40-minute lectures. Throughout the building were beautiful examples of her flower arrangements for visitors to study. In another room two Japanese ladies prepared sukiyaki in two electric frying pans, while visitors watched and savored the delightful aroma. For 50¢ you could sit down on cushions at lovely, low, carved Japanese tables, sample the sukiyaki with chopsticks which were taken home along with a recipe book for making this dish.

A Japanese mother and her two little girls, looking like precious dolls in their native kimonos, with elaborate hairdos and dainty trinkets dangling from the topknots, sat at a table all afternoon helping American children learn the art of Origami, or Japanese paper folding.

In the same room an American woman who had lived in Japan illustrated the art of sand painting, which she had learned there. She had a landscape complete on a black enamel tray, on which she had sifted sand and shaped it into mountain, trees and water by the use of various instruments, chiefly special feathers and sticks. She explained how Japanese girls are taught this art, just as Americans give their daughters music lessons.

Exhibitions of Kabuki dancing were performed at regular intervals throughout the afternoon, featuring different performers in a variety of costumes—all lovely, stately, and traditional. These alternated with recorded folk music.

**I**N the "tea garden," the walls of which were hung with Japanese art work on loan, tea was served at two tables by four Japanese ladies. You could have either English or Japanese tea, and delicious little cookies made by American women from Japanese recipes. An educational film of life at the University was presented three times during the afternoon, alternating with a demonstration of calligraphy, or Japanese penmanship.

There was a display of paintings, *objets d'art*, and beautiful dolls in glass cases borrowed from a museum and private collections. Gay little favors, provided by various travel bureaus and steamship lines were passed out to visitors by Japanese ladies in native dress—paper butterflies, parasols, post cards, water flowers and packets of matches. There were plenty of things for sale, too, for those who wanted to take home more substantial souvenirs—books on all the different Japanese art forms illustrated at

the festival, greeting cards and stationery, toys, as well as wearing apparel.

How did all this come about? Quite obviously, not without work. The efforts of a committee consisting of members of all local Protestant churches—approximately 100 women—worked for six months on the project. At their first meeting they determined the nature of the affair—that everything should be as authentic and in as good taste as possible.

Everybody of Japanese birth or parentage in the community was contacted, and a surprising number it proved to be. Many of these women and students were glad to take part in this benefit for a university in their native land. They all wore their costumes, which added much color to the occasion, as they moved through the



rooms to perform their duties. One Japanese woman served on the executive committee, and was invaluable in advising on Japanese customs.

"We ate a lot of seaweed and drank a lot of green tea during the summer while preparing for this festival," laughed Mrs. Arvad Riggs, the overall chairman. "But it was great fun, and a very educational experience."

Committee members contacted travel agencies and airlines and steamship lines and secured decorations and favors. They went into Japanese retail shops and arranged to buy quantities of merchandise at wholesale to be sold at the festival. Other merchandise they had shipped direct from a friend in Japan. They arranged for Japanese high school girls to share the duties as waitresses with local high school girls. One committee member who had formerly worked at a museum, was able to arrange a loan of Japanese *objets d'art* for display. They got in touch with everyone they could find who had lived or traveled in Japan. They gathered Japanese articles for display from their homes. They collected, sorted, organized endlessly. They publicized the affair through newspapers and by attractive announcement cards sent to all local schools and service organizations.

And so it came about that a festival was turned out on the appointed day and was an overwhelming financial success. All who attended were enthusiastic about the insight they gained into Japanese customs and the beauty of their arts and crafts.

Are you concerned about missions China for which you can now do nothing? Perhaps your denomination is one which is working with the multitudes of refugees in Hong Kong who have fled from Communist domination on the mainland. Some of these are persons of education and refinement but they live in great poverty. Those fortunate enough to have moved from their tin-and-tar-paper shacks are living five to a room in great government resettlement buildings and spend much of their time making objects for sale.

Perhaps you have missions in Alaska and would like to sell Indian or Eskimo crafts.

Do not feel that all your articles for sale must be made by the people for whom the bazaar is held. Articles secured from commercial firms but which add to knowledge of the people will have educational value as well as financial.

This sort of sale will take careful planning and preparation but you will find the result well worth the effort. Send a stamped, self-addressed envelope to Woman's Place in the Church, 27 East 39th St., New York 16, N.Y., for addresses where you can write for articles to sell.

A series of booklets published by Friendship Press, 257 Fourth Ave., New York, N.Y., may be helpful to you. It is the "Fun and Festival" series and each book is 50¢. "U.S. and Canada" would include games, songs and ideas about American Indians and Southern highlanders. You may find "Fun and Festival in Africa," "... China," "... India and Pakistan," "The Middle East" and "Southeast Asia" helpful.

#### Fancy-Work Ideas

*Gifts* is the title of a new booklet, including instructions for knitting, crocheting and Swedish embroidery. Patterns include slippers, mittens, caps, doilies, toy animals and embroidered towels. Star Gift Book No. 140.

*Doily Book* gives directions for making doilies in many designs—flowered, ruffled, conventional and novelty patterns. Ask for Star Doily Book No. 137.

Afghans, carriage covers, TV slippers, stoles, place mats, and seat covers—all come within the scope of the direction book, titled, *Lacy Nets*. Star Lacy Net Book No. 139.

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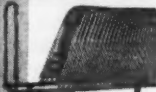
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Devotions for Women

## O Beautiful for Heroines Proved

By MARGARET T. APPLEGARTH

Hymn: "America, the Beautiful"

Scripture: Mark 14:3-7

**Meditation:** She never dreamed when she entered Simon's house that she was entering history—about to be written up in the World's Best Seller for all time and eternity! Thus getting translated into over a thousand languages—the fragrance of her perfume filling the houses of all Christendom. The perfume was very costly and certain critics were complaining, "Why this waste?" as if her deed were purely temporary. Then our Lord Himself promised its permanence: "And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

Suppose her deed had been stingy and trifling?

The lesson of lessons is that nothing is fleeting—everything lingers indelibly in somebody's memory. So that a farmer's wife could say about Alice Freeman Palmer: "She always made me feel all dipped in sunshine." Peter's shadow, falling on the sick, proved healing.

The memory of Washington and Lincoln makes February a proud month when we sing: "O beautiful for heroes proved in liberating strife, who more than self their country loved and mercy more than life." But we could just as truly sing, "O beautiful for heroines proved in liberating strife..."

There is the heroism of Narcissa Whitman, the first woman to cross the Rocky Mountains, going west with Marcus Whitman to carry the gospel to Nez Perce Indians in Oregon. And Sally Peck riding west in a covered wagon from Litchfield, Connecticut, to St. Louis, with John Mason Peck—who first carried the Bible and Sunday observance to the rough and godless settlers across the Mississippi.

We could name Elizabeth Cady Stanton, Lucretia Mott and Susan B. Anthony who proved that women could be liberated from political nonentity by winning the vote. Years later, Carrie Chapman Catt was annoyed at feminine nonchalance over this hard-won freedom.

We remember Harriet Beecher Stowe helping to liberate slaves through the haunting pages of *Uncle Tom's Cabin*. And Clara Barton proving how liberating sympathy could be, by nursing wounded soldiers on both sides of the Civil War strife.

Then there was Frances Willard proving why men should be liberated from liquor—in spite of ridicule, heckling and rotten eggs.

A list of heroines would have to include Mary Lyon, laboriously raising money to prove that women could be liberated from ignorance, through building Mt. Holyoke College. And Dorothea Dix liberating wretchedness in cruel and indecent insane asylums. And Florence Crittendon, appalled by cruel and pharisaical treatment of unmarried mothers, founding homes for their care.

And Jane Addams hospitably opening Hull House in Chicago slums; so dedicated in her lifetime that at her memorial service Maude Royden could call her "Mother Earth."

What will you and I be remembered for?

**Prayer:** Our Father, may the beauty of the Lord our God be upon us, and establish Thou the work of our hands as we enter a sisterhood of service—in order that the world's hunger may be fed from our pantries, its nakedness clothed from our closets, its friendlessness healed at our firesides.

Grant that, as matron and maid, we too, may "climb the steep ascent of heaven through peril, toil and pain; O God, to us may grace be given to follow in their train." For we ask it through Jesus Christ our Lord. Amen.

## AKU-AKU PARTY

(Continued from page 56)

the tunnel opens into a larger cardboard carton, which is the cave, and contains a box with more animal figures (this time molded of soap, candle-wax, or chocolate, instead of china). Each child fishes one out in the dark and brings it out of the cave with him. This he adds to his treasure bag.

A special table has been provided for *aku-akus*, and each child now tells his *aku-aku* to wait for him there, putting the heart of the *aku-aku* face down at his place. He then chooses someone else's *aku-aku* heart from the table, and takes it with him to another table where crayons, paper and scissors are provided to make a valentine for the *aku-aku* whose name he has drawn. The valentine should feature a drawing of the particular *aku-aku* for whom it is intended. When completed, valentines are put back, face up, at the table with the *aku-aku* hearts, and may be judged for a prize-winner, or just taken home by the *aku-aku*'s owner.

Then it is time for slices of ice cream with red hearts in the center and sugar cookies in animal shapes—and there should be an extra cookie to take home for the *aku-aku*, along with the bag of treasure.

### Christian Herald Large Quantity Recipe

#### BASIC CREAM SOUP (for 50)

Vegetable\*, cooked . . . . 3 qts.  
Finely cut onion . . . . . 1 cup  
Butter or other  
shortening . . . . . ¾ cup  
Flour . . . . . 1 cup  
Salt . . . . . 2 tbsp.  
Pepper . . . . . 1 tsp.  
Vegetable liquid or water 3 qts.  
Evaporated milk . . . . . 7 tall cans

Rub vegetable through sieve, ricer or food mill. There should be about 2 quarts of puree. Cook onion in butter in deep saucepan until tender. Blend in flour, salt and pepper. Slowly stir in water. Boil slowly for 2 minutes, stirring constantly. Add milk and puree. Heat thoroughly over low heat or boiling water. Serve at once. Makes ¾ cup servings.

\*Such vegetables as peas, green beans, asparagus, lima beans, celery, carrots, cucumbers, potatoes, whole kernel corn, cabbage, onions and spinach, may be used. Cream-style corn may be used just as it comes from the can. Cooked or canned mushrooms, finely chopped, may also be substituted for the vegetable if mushroom liquid is used instead of water. —Courtesy Pot Milk Co.

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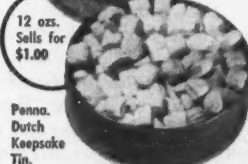
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## LINCOLN

(Continued from page 44)

Thus bit by bit the church's Lincoln tradition seemed to be authenticating itself. But what about Mr. Edgington's stories—like that especially good one about the tracks in the snow? . . .

"You know Mr. Albert McChesney on the Session, don't you?" Mr. Edgington asked me one Sunday.

I nodded. "Of course."

"Well his father, John McChesney, was a young man when Lincoln attended this church. His father told him this incident. . . . It seems that Lincoln wanted to attend mid-week prayer service, but couldn't do it without creating a stir. So he asked Dr. Gurley's permission to sit in the room next to the lecture room, with the door ajar. This was to be a secret between the two men.

"Well, as time went on, people knew somebody was there because of his shadow on the glass in the door. One prayer-meeting night there was a heavy fall of snow. Two curious boys, one of them Mr. McChesney's father, tracked the stranger by his unusually large footprints in the snow. The footprints led to the President's house. Dr. Gurley made the boys promise to keep the secret. The room where Lincoln listened and prayed is this room—the Lincoln Room."

The story had the ring of reality.

Other traditions—for example, that when Mr. Lincoln could not sleep, he would sometimes send for Dr. Gurley, and the two men would walk up and down, back and forth on the South Portico of the White House, talking till dawn—seemed more difficult to substantiate. Or how could one be certain that the story was not apocryphal that Lincoln had read the Emancipation Proclamation to Dr. Gurley, and that the minister had made suggestions which were incorporated in the document?

Mrs. Emma Gurley Adams, youngest daughter of Dr. Gurley, still a member of the church, heard of my wonderings and my interest. Then nearing eighty, she had been a little girl in Lincoln's time. She summoned me, and there followed many a fascinating conversation with her.

I found that in Mrs. Adam's possession was ample proof that there had been a real friendship between her father and the war-time President. There was a note from Mrs. Lincoln that had accompanied a basket of apples she had sent to the Gurleys; several invitations to White House parties; the President's last-owned tall silk hat which Mrs. Lincoln had given to Dr. Gurley after the assassination. This last, incidentally, now rests in the Smithsonian in Washington.



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Mrs. Adams also showed me the little worn pocket notebook which her father had used in his pastoral work. In the back was a roll of his church-members. I noted that Dr. Gurley had found it expedient to put an "S" beside the name of each Southern sympathizer in his congregation. This, of course, was strictly for his own guidance.

In the notebook I also found this interesting memorandum: "Dr. Frederick B. Culver, I am to speak to the President on his behalf that I may secure him a paymastership in the army."

A bit of research on my part was later to reveal that the memorandum about the paymastership was typical of one facet of Dr. Gurley's relationship with Lincoln. The Robert Todd Lincoln Collection of Lincoln Papers and the War Records Division of the National Archives both reveal how often Dr. Gurley interceded with the President about somebody or other. In the Lincoln Papers, for instance, there are at least a dozen such letters which Dr. Gurley signed officially as "Pastor, New York Avenue Presbyterian Church." Implicit in Dr. Gurley's frequent intercessions is the fact that he must have felt a freedom with Lincoln that only could have arisen out of friendship. In

Many of our prayers are not answered—  
and for that we are grateful!

—WILLIAM FEATHER

addition, the President is known to have consulted his minister often about what was a particular trial—the appointment of army chaplains.

In February of 1862 the man in the White House needed his minister more than ever. Willie Lincoln, then eleven, fell ill of typhoid fever. Dr. Gurley was present in the White House when Willie died on Thursday, February 20. The little boy asked with almost his last breath, that the pennies in his iron bank be given to the Sunday school.

Tad was disconsolate. He and Willie had always made sure that the White House staff had never a dull moment. Now with Willie gone, who would help him bombard the door of the Cabinet Room with his toy cannon? Or eat up all the strawberries being forced for a state dinner? Or march back of their father, waving a small rebel flag behind the President's back as he reviewed troops?

The grief-stricken parents needed comforting too. Mrs. Lincoln was prostrated. Never again would she set foot inside the room where Willie had died or the Green Room where his body had been taken. And for many weeks the President would see no one of a Thursday. During these weeks, Dr. Gurley

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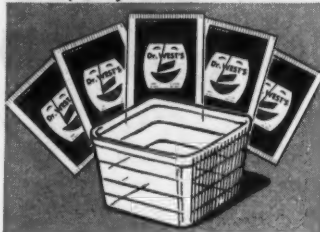
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was often on hand trying to help the stricken family.

And Dr. Gurley was with his friend until the very end. Mrs. Emma Gurley Adams told me what had happened at the Presbyterian Manse on that fateful Good Friday, April 14, 1865. "Father was enjoying an evening at home with his family. It was a good night for staying home. Outside there was a cold clammy mist. I remember that I was sitting on my father's lap, as I loved to do. Suddenly there was an abrupt, urgent pounding at the door. One of the White House servants burst in. He was greatly excited. Mr. Lincoln, he told us, had been shot, and Mrs. Lincoln wanted my father to come as quickly as possible. I remember how suddenly father pushed me off his knees, scarcely realizing I was there."

All the rest of that unforgettable night Dr. Gurley kept the sad vigil in the drab, dingy little house on 10th street to which the President had been carried. Much of the night he spent with Mrs. Lincoln in the front parlor.

As the end approached, Dr. Gurley joined the more than twenty persons gathered in the tiny bedroom around the dying Lincoln. The gas jets were still lighted, but fingers of a gray dawn were creeping into the room. The rugged face on the blood-stained pillow was discolored; the breathing was labored and faint. At 7:22 the physician whose hand was on Lincoln's pulse straightened up. Secretary Stanton turned to Dr. Gurley. "Will you lead us in prayer?"

The minister knelt by the bedside. His full resonant voice filled the room. No one ever reported the contents of his prayer. Perhaps Dr. Gurley himself could not have remembered what he said. There was far too much emotion. As Dr. Gurley rose from his knees,



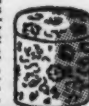
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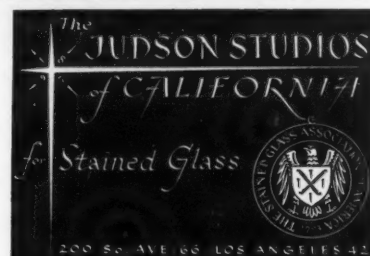


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Stanton said, "Now he belongs to the ages." Then he deliberately pulled down the shades and walked out of the room.

Dr. Gurley delivered a funeral oration in the East Room of the White House. His theme was an admonition to the people of the nation to "have faith in God."

"... I speak what I know and testify what I have often heard him (Lincoln) say, when I affirm that guidance and mercy were the props on which he humbly and habitually leaned. ... This, it seems to me, after being near him steadily, and with him often, for more than four years, is the principle by which, more than any other, he being dead, yet speaketh. ..."

The minister also accompanied Lincoln's body back to Springfield and there prayed at the commitment service. On the way to Springfield, he wrote a hymn, "Rest, Noble Martyr, Rest In Peace." It was sung at the graveside.

Upon her death, Mrs. Emma Gurley Adams willed me some of her papers and notes on the Lincoln-New York Avenue Church tradition. They are cherished possessions.

Then in February, 1950—one year after Peter Marshall's death—the Lincoln Church was demolished. On the 31st of January an ancient brass key was turned in the scarred oak doors for the last time. An era had ended. The Lincoln pew and other valuables had already been put in storage.

I shall never forget how the old church looked as it was being razed. As if it had been bombed and shelled ... part of one wall standing starkly against the sky ... rubble and more rubble everywhere ... scarred, broken piles of bricks ... shattered timbers.

In time the new church rose on the same spot. Into it was carried the Lincoln pew and set in the same spot, eighth from the front on the right. Shortly thereafter another stone was laid in the Lincoln tradition, when, in 1953, Barney Balaban, the President of Paramount Pictures, presented to the church the original manuscript draft of the Emancipation Proclamation.

I have lived in Washington a long time now. And for me, the most beautiful thing in the Nation's Capital is still the Lincoln Memorial. Many a moonlight night—after visiting friends or family in Virginia and after driving back across the Memorial Bridge—I slow down my car and pause and look again at Daniel Chester French's Mr. Lincoln. Still he sits there looking out across the Mall. So masterfully lighted is the statue, that, of a night, Mr. Lincoln all but comes alive and walks into the heart, as once he walked into the heart of a little girl. THE END



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**L**ENT is a time of preparation. It is a commemoration of the 40 days our Lord spent in fasting and prayer in the wilderness in order to prepare himself for His ministry in the world. In the wilderness He faced bravely and rejected boldly three great temptations. As Dr. William Temple describes it in the introduction to his wonderful book, *Readings in St. John's Gospel*: "They all represent ways of securing the outward obedience of men apart from inward loyalty; they are ways of controlling conduct, but not ways of controlling hearts and wills... all the rejected methods are essentially appeals to self-interest; and the Kingdom of God... cannot be established in that way."

There on that barren, rock-bound, wind-swept hillside, under the cool stars, the holy spirit of God guided our Lord to decide that power must be subordinated to love; that the way of self-giving, the way of sacrifice, was the only way to secure men's response and men's love.

For Him the cross of shame became the throne of Glory and through the resurrection that glory has continued to illumine history. It was truly these 40 days in the wilderness that the Father showed the Son the way by which He was to save us, to heal us, to empower us, to transform us.

The wonder of it is that while this great act took place on a cross 2000 years ago, the resurrection tells us that He is alive now continually praying for us before the throne of God, that He is with us now in the person of His holy spirit, saving us from our sicknesses, our defeats, our fears, our selfishness. He is preparing us now, if we will put ourselves in His way, to love as He loved, to give as He gave, to pray as He prayed.

That is why the 40 days of Lent are an essential time of "preparation" for us as they were for Him. Lent should

be a joyous time, though the way of joy is often painful. In Lent if we will discipline ourselves, we are given the privilege to learn to pray, not just say prayers; to learn to give ourselves, not just money or things or sympathy; to learn to witness to our living God as the first Christians witnessed. During Lent we prepare ourselves to receive Him in all His risen power and glory so that through the rest of the year He may shine through us as He shone through Peter and Paul and the others of that gay, joyous, selfless band who tirelessly trod the dusty roads of the far flung Roman Empire.

If you long to learn to pray, not just say prayers in your daily prayer time, turn to *The Imitation of Christ*, by Thomas à Kempis, or John Baillie's *Diary of Private Prayer*. Use your church's suggested Bible readings for Lent. Read and meditate on the Psalms, those glorious hymns of conflict, of penitence and of worship. Every Lent, too, I try to read over again *The Practice of the Presence of God*, by Brother Lawrence.

If you belong to a prayer group, pray together for the needs of the world and world leaders; the needs of the nation and national leaders; the needs of the church and church leaders; the needs of your family and friends. You will pray more effectively if you read great books on prayer like *The Practice and Power of Prayer*, by John Sutherland Bonnell or *Prayer and Personal Religion*, by John Coburn, or *Christ in the School of Prayer*, by Andrew Murray. Each member of a prayer group might fruitfully agree to read a different book on prayer and bring the highlights of the work he studied to the group.

**H**OW can we pray for world problems unless we know something about world problems? Read your newspapers carefully during this time. Find

such books as *The Naked Communist*, by W. Cleon Skousen, which gives a vivid picture of the greatest force arrayed against Christianity in today's world.

Also, how can we pray intelligently about national problems unless we know something about national problems? One of our great national problems which in turn affects our relations with the rest of the world is the question of race relations. There are many articles and books being written on this burning question, such as, *Bigger Than Little Rock*, by Bishop Brown, or *Stride Toward Freedom*, by Martin Luther King, or *Cry The Beloved Country*, by Alan Paton, or *Naught For Your Comfort*, by Trevor Huddleston. We who believe in prayer and belong to prayer groups, should pray knowingly as well as lovingly for a Christian solution to this great world problem.

**J**UVENILE delinquency, labor-management relations, and better educational standards are also national problems requiring a Christian approach and Christian prayer.

The church of Christ in the world as well as in our home towns, needs our prayers, as well as our gifts and our service. The denominations offer world mission study courses for Lent. One group I know is studying the Middle East and the church's relation to it. Another is studying "Our American Neighbors." These areas of hunger and poverty, disease and illiteracy, can be touched first through our prayers and then by intelligent action born of prayer.

Our clergy and church leaders need our prayers. They are not only struggling with the problems and heartaches and sorrows of the sheep of their own flock but are being asked to take courageous stands on a variety of matters. Without our prayer and our Christian co-operation they cannot lead effectively.

Finally, Lent is a time when we should pray for ourselves and one another. We are told, "The prayer of a righteous man availeth much," and asked "to pray for one another that ye may be healed." We all need to be healed of resentments, fears and prejudice, as well as bodily illness. For those of us interested in the great resurgence of interest in spiritual healing, the book *The Case for Spiritual Healing*, by Don Gross, or Agnes Sanford's *Behold Your God*, or Emily Gardiner Neal's *God Can Heal You Now*, give valuable documentation and instruction on how to pray for spiritual healing.

We will wish to study the Bible more deeply during this Lenten Season. This is also a good time in which to start new prayer study groups. If

(Continued on page 73)

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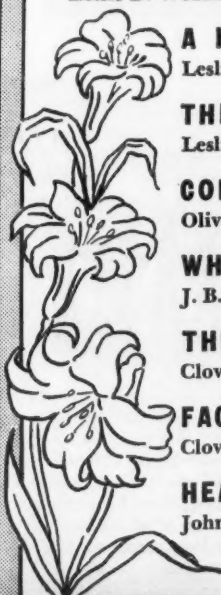
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# THE NEW BOOKS

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*THE HEART IS THE TEACHER*, by Leonard Covello (McGraw-Hill, N.Y., 275 pp., \$4.75).

This is the most emotionally gripping and all-rewarding autobiography that I have read in a long time. Leonard Covello came to the United States with his Italian parents as a small boy. His life was touched by a Protestant worker in East Harlem, New York, a woman of refinement and beauty of spirit, Miss Ruddy. From her he got the inspiration to believe in himself and then in others. Out of the deep wells of his own character, he drew the inspiration and moral authority with which he poured his life into the children of a vast and polyglot community.

By all the tests of mind and soul, Covello is a great dedicated and successful teacher. The Italian Government awarded him a gold medal for meritorious service in education. As principal of the Benjamin Franklin High School he was able, as perhaps no other man in the broad field of education would have been, to give to the East Harlem community the type of education best suited to those of foreign birth living in that community. A dramatic volume eloquent as a great oration and yet simple as a child's reader. *Selection of Christian Herald's Family Bookshelf.*

—D.A.P.

*LAND OF GIANTS*, by David Lavender (Doubleday, N.Y., 468 pp., \$5.95).

A volume worthy of its title. These pages are filled with the westward moving achievements of a fabulous century. History is made to come alive by an eloquent, factual and, at times, romantic pen. The maps are both original and easy to follow. Lewis and Clark, Marcus Whitman, the "Mountain Men" and their strangely, dramatically mingled contemporaries sweep across these pages as the unmistakable forerunners of an empire. Fabulous is the word for this book.—D.A.P.

*WEDEMEYER REPORTS!* by General Albert C. Wedemeyer (Henry Holt, N.Y., 497 pp., \$6).

Here is the volume for which I have waited. One of the most articulate and factual writers covers with authority the World War II areas in which he played a vital part. The author brings a devastating indictment of the grand strategy of World War II. He pinpoints what he charges are the mistakes that set the stage for the present world crisis. He opens a

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veritable Pandora box. But I find him both objective and, under the circumstances, strangely dispassionate. Certainly I do not agree with all his conclusions, but my own on-the-scene observations and experiences confirm what he has to say about his delayed and suppressed report on China and the infamous, to me, White Paper. General Wedemeyer paid the price for his independence and fearless honesty. Had he been less than the man he is, I am sure he would have become chief of staff of the Army of the United States.—D.A.P.

**'TWIXT TWELVE AND TWENTY**, by Pat Boone (Prentice-Hall, N.Y., 176 pp., \$2.95).

This is perhaps the most unusual book yet written by any young man of the author's age—Pat Boone is 24. Already he has had, or is now experiencing, three careers. He is one of the most popular entertainers in North America with records that have sold more than 20 million copies. He is a devoted husband and father—the Boones have four little girls. And he is an active and inspiring evangelical youth worker in the Church of Christ. The word "fabulous" when applied to Pat Boone is not misapplied. And now as he talks to teenagers, he has a message as clean as the proverbial hound's tooth and as practical as the grass roots of life. This is definitely a self-help book for boys and girls with inspiration and practical guidance for their parents and friends. You can't afford to miss it.—D.A.P.

**THE BOOK OF NEGRO FOLKLORE**, edited by Langston Hughes and Arna Bontemps (Dodd, Mead, N.Y., 624 pp., \$6.50).

An encyclopedic volume, authentic, well-indexed, and crowded with just about everything in this vast and immediately timely field. I find it one of the most important and indeed distinguished books of this or any other year. The collection contains both the old and the new, the fantastic, the incredible, and the factual—the humorous and the sad. There is poetry and prose and songs in the night of sorrow and frustration that make luminous the day of drudgery and disappointment.—D.A.P.

**GOOD FENCES MAKE GOOD NEIGHBORS**, by Joseph Barber (Bobbs-Merrill Co., 280 pp., \$4).

A frank and at times whimsical volume that should be read by all Americans. The author is a transplanted New Englander. This is an informal, timely book that has a real and perhaps imperative place in the libraries of our two great lands—Canada and the U.S.—D.A.P.

**THE GALLOWGLASS**, by Howard Breslin (Vanguard, N.Y., 342 pp., \$3.95).

An historical novel, authentic and dramatic, with story-telling at its sheer best. The principal character, a "gallowglass," a professional soldier, was a homeless lad whom we meet first as the daring leader of a vagrant band. He wins his way to the confidence of the High-King of ancient Ireland. His heroic exploits, in spite of his

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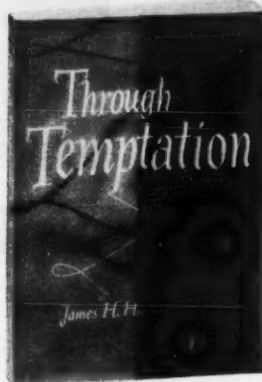


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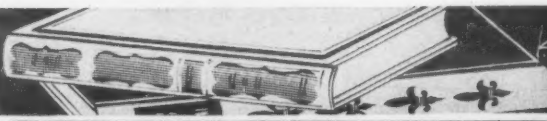
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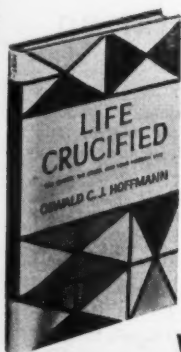
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undersize and physical handicap, bring him fame, love and position. The heart of the tale is the hatred of Irishmen for the Danes who were their common foe, hatred that meets and matches the hatred of Irishmen for Irishmen—and that is something! I had delight in reading this book. Mature and not for church libraries. —D.A.P.

**THE YOKE OF CHRIST**, by Elton Trueblood (Harper & Brothers, N.Y., 192 pp., \$3).

For many, this is the year's most helpful volume of sermons. Characteristic of the author, on these pages he is at his understanding, articulate and eloquent best.—D.A.P.

**REFLECTIONS ON THE PSALMS**, by C. S. Lewis (Harcourt Brace, N.Y., 151 pp., \$3.50).

From the author of *The Screwtape Letters* we have come to expect a certain witty wisdom, sophistication and adeptness in turning the tables on the unbeliever. But in *Reflections on the Psalms* this Oxford don, himself once a skeptic, gives us a book for reverent study and quiet and lingering contemplation. The reader will find himself turning to the Old Testament to catch the nuances of Lewis' explanations of the strength and inner meaning in the Psalms and their application to our contemporary life and mores. Illuminating and rewarding reading to reinforce our belief in the Judaic-Christian heritage and tradition.—R.M.E.

**WHAT LUTHER SAYS**, an anthology compiled by Ewald M. Plass (Concordia, St. Louis, 3 vols., \$25).

This is a veritable one-source storehouse of "spiritual treasures from the complete writings of Martin Luther." Completed in 10 years, this invaluable anthology brings together for the first time in history more than 5,100 choice selections on 200 subjects of abiding and practical concern. The arrangement of material is both alphabetical and topical. A veritable library in itself.—D.A.P.

**A BOOK OF FAMILY WORSHIP**, by Leon and Elfrieda McCauley (Scribner's, N.Y., 192 pp., \$2.95).

For those who want a book of prayers and thoughts for holidays and family gatherings, this title may be the answer. The McCauleys have divided their work into different sections for Christmas, New Year's, Easter and Memorial Day and have included material for the head of the household as well as for its youngest members. Especially recommended for families with children of elementary school age.—FRANCES LEE.

**ALL THAT WAS MORTAL**, by David Dempsey (Dutton, N.Y., 480 pp., \$4.95).

This is a forthright, well-written, dynamic novel, mature and honest—the chronicle of three generations of the Rankin family. The pages are a broad canvas of life in the Middle West, particularly two decades after the turn of the century. The story is told through a large cast of characters. There is humor and tragedy

deftly mixed. Not for church libraries.—  
D.A.P.

**ONE PEARL OF GREAT PRICE**, by  
William Fay Luder (Farnsworth, Bos-  
ton, 1106 pp., \$4.84).

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ological tradition and crowded with the  
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tual achievements of the earliest Christian  
Church.—D.A.P.

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vincing. Finally she is glorified by her love  
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sophisticated. —D.A.P.

**HANNIBAL**, by Harold Lamb (Double-  
day, N.Y., 310 pp., \$4.50).

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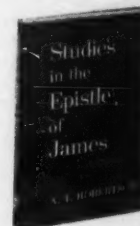
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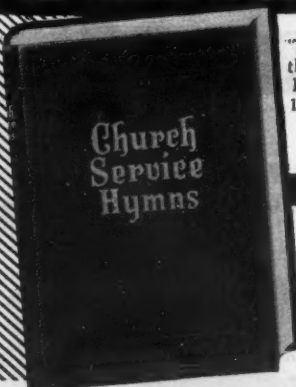
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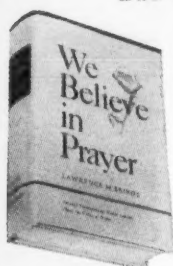
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**A PICTORIAL TREASURY OF OPERA IN AMERICA**, by Daniel Blum (Grosset & Dunlap, N.Y., 267 pp., \$5.95).

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**THE SPIRIT OF 'SEVENTY-SIX**, edited by Henry Steele Commager and Richard B. Morris (Bobbs-Merrill, N.Y., 1408 pp. in 2 vols., \$15).

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**SOUTH TOWN**, by Lorenz Graham (Follett, Chicago, 189 pp., \$3.50).

An intensely human and, for this Caucasian at least, embarrassing book. The story is poignant and tragic but somehow carries the conviction of hope that is not born to die. The author is a clergyman who followed his father into the ministry. Soundly educated, he has gone down the mission trails of Africa and is now a probation officer in Los Angeles. He himself is an incurable optimist and writes accordingly.—D.A.P.

**CHRISTIANS AND THE STATE**, by John C. Bennett (Scribner's, N.Y., 302 pp., \$4.50).

This timely volume is divided into three main parts: *Christian Faith in a Religiously Pluralistic Society*, *Christian Understanding of the State and its Functions*, and *Church and State*. The author is competent to deal with theology, ethics and social policy. I do not follow him in his social leadership. I find him divisive and overphilosophical. But he should be read.—D.A.P.

**THE ILLUSTRATED BOOK OF AMERICAN FOLKLORE**, by Ben Botkin and Carl Withers (Grosset & Dunlap, 99 pp., \$3.95).

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## WHITE HOUSE PASTOR

(Continued from page 25)

thinks when he is acting in Mr. Eisenhower's behalf. To do this, he reads everything Mr. Eisenhower says. He grabs each new Eisenhower biography the moment it is published. He regularly lunches with the White House staff, which he finds has become "a kind of extension of the President."

Sometimes, the human differences between the President and his assistant crop up anyway.

"I have a tendency to use colorful phrases," Fox says of his letters and speech drafts, "and I found that the President was scratching them out. He likes to write very plainly. No adjectives. I once wrote down, 'In the melting pot of the United States of America is the strong broth of democracy.' I thought that was a beautiful phrase. He thought it was terrible. And whenever I say, 'great appreciation for,' he makes it 'of.'"

Fox is emphatic in saying that he has nothing to do with inserting the "prayerful posture" phrase in many of the Eisenhower addresses.

"The President," declares Fox, "is not a guy who likes to parade his faith." When religious references are made in his speeches, Fox says they are his own doing, and usually quite spontaneous.

Explains Fox: "The country, going through a religious revival, is very conscious about church. I think the people tend to give the President some of the credit for that. And I don't think he either wants or deserves it."

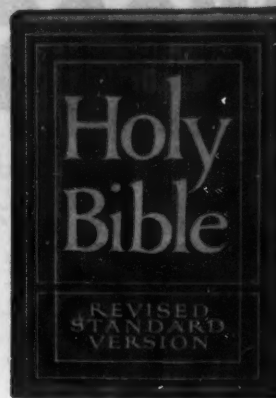
Fox says the President apparently was quite taken aback by all the publicity given the prayer with which he began his first Inaugural Address in 1953. In the January, 1957, Inaugural Address, the President recited a prayer all right—but disguised it in the body of his text.

Fox acknowledges that Mr. Eisenhower does have "a certain element of the preacher in him." And he sees this as coming from his religious mother, who gave him a strong background in the Scriptures, and from, ironically, the Army.

"Many people feel that Christianity is essentially pacifism—loving everybody to death," explains Fox. "I think that they take some of the vigor out of it. I think a Christian has a right and an obligation to some good strong hate when he comes up against something utterly evil."

In addition to answering the President's welfare correspondence and helping to draft certain Eisenhower speeches, Fox also has to screen out special requests. He first finds out whether the requesting organization is really reputable: "Once it's been en-

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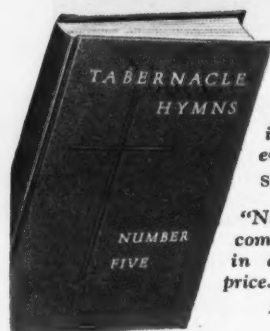
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dorsed by the President, it has a pretty high endorsement. And he never does anything commercial." The President's appearances, Fox says, are usually limited to those with "national significance."

Even some of the screened requests that Fox sends to the Presidential desk come back with a penciled, "decline-DE."

Sometimes there is a dictated note attached, to be sure the requester is let down easy.

Fox says he worked days over a statement the President was to make in the American Medical Association's 75th anniversary volume. First the President inked out a number of lines. Then he scratched it all out. He decided it was best, after all, not to break his no-special-statement rule.

"You can't expect anything will go sailing through," Fox says. "He does a lot of desk work, much more than people realize. He gets over there at 8 o'clock in the morning."

There was one matter which Fox almost immediately decided the Presidential desk could well be relieved of: "On April 7, the country celebrated very quietly the 25th anniversary of the repeal of Prohibition. The various interests thought that people ought to take part in the celebration. I anticipated that one for the President. I didn't feel that this would be an occasion for a parade."

During the past few years, Fox has found himself answering letters to the President from people who want to share medical histories: "People are always getting heart attacks, or something that is like the President's diseases—and they have plenty to choose."

The pastor in the White House also gives an ear to those who come in person. Not long ago, a pacifist group called at the White House to give their views on banning nuclear weapons tests. Says Fox: "We had 15 minutes of dead silence, praying together in my office here."

Although Fox has made it clear that his present work means that he is neither "Rev." nor "Dr.," but "Mr.," a certain White House staffer did rush in for "Dr. Fox" one time, asking what to do about a wife who had suddenly lost 10 pounds since her pregnancy.

"I referred him to the nearest clinic—right downstairs," Fox recalls.

He also makes it clear that during his present assignment he gives no one spiritual counsel. He explains: "I don't want anybody to think that here I am, apparently a plant by the church, in the very center of the Government."

When Fox is called upon for help by a fellow staff member, it is on a friend-to-friend, rather than pastor-to-parishioner, basis. "Men who are strong enough to serve beside the

President don't go around asking for moral support."

Fox is a sparse-framed man of 40 whose hair is thinning at the top in a sort of monk's tonsure, whose eager eyes project their warmth from behind horn-rimmed glasses.

He was born in Stamford, Conn., with six generations of Welsh ministers before him. However Fox's father, until his death this year, preferred ranching interests in Arizona, construction projects in New York and nurseries in Florida. Fox's brother is one of Arizona's leading state senators—representing the other party.

Fox started out to be a doctor by studying biochemistry while a Princeton undergraduate. As a member of Princeton's famed Triangle Club, he made two appearances on the legitimate stage of Washington's National Theatre. He played King Charles II in one year's show and a zoo keeper in another. Some Princetonians remember Fox as the class cut-up. He sort of winces at that and says with a twinkle: "That's all behind me. I am a serious and dignified man now."

**A**FTER his Princeton days, Fox moved on to NBC in New York as a trainee assigned to the employe magazine. Then he found himself being promoted from private to captain during four years in the Army Signal Corps.

"I was in Europe from the Normandy Beachhead to V-E Day. I wrote speeches for the colonel as we hit each town. Our unit was always honored as the liberators because the fighters had already gone on ahead. They gave me a bronze star because I had written the citations which gave everyone else in the unit theirs," Fox recalls.

After the war, he decided on the ministry. He studied at Union Theological Seminary. Then he found himself with small town parishes and assignments to write on a variety of subjects for the *New York Times* Sunday magazine and the *Toledo Blade*.

The *Christian Century* gave Fox his one and only job of political reporting. He covered Charles P. Taft's campaign for the Ohio governorship in 1952. Fox says he was supposed to spy on Taft a bit, see if a leading Episcopal layman, such as Taft, campaigned any differently from the average politician.

Fox confesses he was so overpowered by Taft's charm he lost all reportorial objectivity.

It was while Fox was serving as pastor of a church in Wauseon, Ohio, that he met Kevin McCann, president of the college in nearby Defiance. When McCann came to Washington to help write the President's speeches, he asked Fox, then in Williamstown, Mass., to come join him.





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McCann has come and gone, but Fox has found that White House assignments have piled his desk higher than ever.

Fox works in a room surrounded by contemporary biblical studies which a Navy sailor sketched for reproduction in stained glass. On his desk is a sack of "rice." It was originally grown in Iowa as corn and then sent to the President to illustrate a way of converting surplus corn into more salable rice. Fox says he sent some of the converted corn downstairs to the White House kitchen to make rice pudding. It was a big hit.

Above Fox's door is a framed, colored enlargement of the President's right eye. Fox says it was part of an Atlantic Oil Refining Company poster which he originally intended to put up on the wall of his Bethesda, Md., home. Finding no wall space large enough, Fox says he simply cut out the President's eye and brought it down to the office.

The Presidential eye watches down on his pastor-employee nearly ten hours a day, six days a week. Fox is left little time for his own flock of four at home.

But the long office hours apparently don't detract from the satisfactions afforded by his political parish. "I do feel it's a kind of a ministry," history's second pastor on the White House payroll declares. **THE END**

## GROW TOWARD GOD...

(Continued from page 65)

you wish to know how to begin, study Freer and Hall's fine book *Two or Three Together*, or John Casteel's book, *Rediscovering Prayer*, or my book *Power Through Prayer Groups*. It is well to start Bible study with the reading of a book which gives the whole sweep of its historical setting, such as *The Bible As History*, by Werner Keller, then move on into the specific book you wish to study and discuss. The Book of Acts with the aid of the *Interpreter's Bible* and the matchless further light from Phillips' *The Young Church in Action* is a thrilling Bible study (this is included in *The New Testament in Modern English*, recently published). Or perhaps you would prefer to study one of the gospels. If so, I would recommend *Readings in St. John's Gospel*, by William Temple.

Not any of us can read all these books—some of us will not manage to read more than one—but if any of them or some of them help us to pray more effectively for our world, our nation, our church, our loved ones, the experience will be invaluable. If any, or some of them, help us to serve and witness more effectively throughout the rest of the year, then we will have grown spiritually during Lent. **THE END**

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● February 1

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crowded Jerusalem. His enemies feared to have Him arrested. First they must publicly discredit Him. He was challenging their leadership. He was menacing their easy, profitable alliance with the Roman government. He was openly charging them with hypocrisy.

Certainly they understood the parable He had just told. It pictured them as rebellious workmen, plotting the death of their master's son. So the smart device to trap Him. It seemed to them a fool-proof trick. The poll-tax was universally hated by the Jews, yet for Jesus to suggest refusal to pay would settle His fate with Rome. Which one of His enemies produced the coin stamped with the head of

Caesar? It was unpatriotic and a violation of the first commandment to carry any human picture. But a coin was ready. The answer of Jesus was more than clever, it is eternally true. Governments are ordained by God. We must obey them unless obedience conflicts with our higher duty to God. Jesus gave no excuse for anarchy. For the sake of our governments and for the sake of our own integrity, when conflicts arise, our first choice must be the will of our Father God.

● February 8

**Death Is Not the End**

LUKE 20:27-38

The Sadducees were a priestly, aristocratic party. They accepted only the books of Moses while the Pharisees believed prophets and wise men were also inspired. The Sadducees did not find any assurance of a resurrection in Moses but thought the idea had developed during the later period of their history when their ancestors had faced persecution, defeat and captivity. It was a wistful hope, they believed, that life after death would reflect life on earth, and the Jews would then find compensation for their sufferings. So the clever question they asked Jesus about married life in heaven. They thought their question reduced the whole concept to an absurdity.



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The Sadducees have their successors today. Their curious questions are still being asked. What will life be like after death? Countless mourners are terribly in earnest about the answer. To ask these questions is natural but basically faithless. Jesus gave no descriptive answer to the Sadducees. He did not feed their fancies with photographs of life in heaven. Our difficulty is that we try to transport our experience of life here into the hereafter. We cannot do this with any possibility of truth. Our whole life is conditioned with time and space. In eternity a thousand years are as yesterday when is that past. We cannot conceive of a place where there are no landmarks.

If our Lord had believed it good for us to speculate, He would have given us more information about heaven. The one assurance He has given us is His own resurrection and the definite promise, "Because I live, you will live also." The one blessed certainty as to the nature of life in heaven is His promise "that where I am, there you will be also." Can't we trust Him? Can't we be satisfied that life with Him will be a glorious eternity of happiness? Must we insist on knowing more?

● February 15

#### Responsibility to God and Man

MARK 12:28-34

Theodore Roosevelt in his war against unjust practices by great industrial monopolies, spoke of "malefactors within the law." They are still with us, employing smart lawyers to keep them from breaking the letter of the law. To the Jews of Jesus' day moral and religious laws were intended to regulate practice. The commandments of Moses had been amplified into over 600 regulations, guiding a pious Jew in his relationships with God and man. If he kept the letter of these laws, he felt that he had satisfied God's demands on his life. He would dare to claim perfection. His motives for keeping within the law might be fear, pride or other unlovely motives. Jesus could not commend loveless legalism.

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responsibility for others. We cannot know what is right for us to do if we consider only our own good. The man who says "I can drink, or not, can take it or leave it alone," has not used the final test. He must consider his weaker brother who may end in a drunkard's grave if he begins with a social drink. Christians are responsible for their example. They are Good Samaritans, rescuing the fallen from the roadside. Indeed, the modern Good Samaritan would be concerned with better protection for travelers, more safety on the road. It is not legalism when Christians seek laws to prevent their neighbor from being tempted by alluring advertising or the bright lights of a cocktail bar. Laws will not reform but they may protect. At least Christians must accept responsibility for their neighbors' welfare. Love demands it.

### ● February 22

#### Facing Tribulation with Faith

MARK:13:1-7, 32-37

*Apocalyptic* is a Greek word applied to literature and prophecies of the end of the world and the return of Christ to reign. Apo means *from* and the stem of the word means *to cover*. Literally the word means to uncover or reveal. The book of Revelation is the most striking example of this literature. Daniel is perhaps the best Old Testa-

ment example. These books are full of symbols and living figures. They abound in numbers like 3, 7, 666, etc. The problem lies in interpretation. How far are the symbols to be taken literally? Was their purpose to clarify for us the exact time and nature of the final judgment? Do they find interpretation in material or spiritual meaning? Or do they have another purpose than foretelling the day, hour and nature of Christ's second coming? Jesus tells us that no one knows the day or the hour. History reveals that, generation after generation, men have claimed to know the day and hour.

Is not the important factor in Jesus' teaching that we be always ready in faith? Who is pictured as coming again? Who is the promised Judge of "the quick and the dead"? It is our Saviour, Jesus Christ our Lord. If we love Him and trust Him we cannot yield to abject terror at the thought of atomic destruction or the "rolling up of the heavens as a scroll." The paradox of Christian faith is that Christ is here and at the same time is coming. Whatever we face, we face it with Him, ever present, ever loving, ever forgiving. So we greet each new day with joyous faith that whatever its outcome, it is good. Curious speculations as to the day and hour seem out of place in a life of simple, childlike trust in the power of Christ to save.

### RELIGION USED TO BE SUCH FUN

(Continued from page 24)

was a very real and terrible thing. The crops lay withering in a hot and merciless sun.

By mid-July a kind of desperate hopelessness had settled over all of us. Even if rain came now, it could not save the corn. It might help the pasture and thus prevent the necessity of selling the stock at ruinous prices. Everyone said that it wouldn't rain until September.

Then there came a Sunday so hot and breathless that even we debated staying at home. But we decided to go. Once inside the church we found people in our same state—numbed and helpless and enduring. The superintendent gave out the number of the song. I don't know whether he knew what he was doing or if he only hit this choice by accident. The pianist struck up the tune, and we began to sing.

"A wonderful Savior is Jesus my Lord—"

We slipped into the familiar lines, a feeling of peace stealing over us. There was not much confidence or hope in our voices, but there was resignation. And a kind of desperate courage. With God's help we would see this through.

"He hideth my soul in the cleft of the rock

That shadows a dry thirsty land—"

We sang with dignified assurance.

And then something happened. We heard someone at the door of the church and then up the aisle came Mrs. Osgood, rocking on her toes as she walked and swaying a little from the hips. "Hal-le-lu-jah!" she shouted as she came.

I don't know what came over us, but suddenly we were all on our feet. We were rocking on our toes a little, too, and our heads were high.

"He hideth my soul in the depths of his love,

And covers me there with his hand."  
"Hal-le-lu-jah!" Sister Osgood shouted again, letting her weight down into her pew. And the last one of us, even the proper ones who had tried so long to stop her, did a totally unexpected thing.

"Hal-le-lu-jah!" we shouted. And then we all went back and sang the song through a second time.

Small as I was, I knew that this time we were not singing with patient endurance. We were filled with hope and good cheer. We were prepared to meet with confidence and faith whatever came to us.

It rained that night. Not enough to break the drought, but sufficient to

help the pastures a little. It was a long time before I gave up thanking Mrs. Osgood, along with God, for the rain we got. Sometimes I wonder if I should have quit when I did. Whether she helped to bring the rain is, of course, a matter of opinion. But there is no doubt about the increase of vitality and purpose she brought to our worship that day.

Mostly we did not lack for vitality, however. We found it in everything we did, even in our church feuds. Especially in our church feuds. These might not have possessed the real essence of Christian spirit, but they did keep things from getting dull. One of our best ones came over whether to select a red or a green carpet for the church. Neither the devotees of the red or the green would budge an inch. The matter was fought out through one long bitter winter, with practically every member lined up on one side or the other. The only one to take no side in the matter was Mrs. Clara Horton, a saint if ever one lived.

She had attained this sainthood by the doing of good deeds, and by a knack she had of listening to people talk about their troubles without bothering to condemn or even to give advice. She would sit and listen attentively while people poured out their accumulation of woes or bitterness or

frustration or hurt, her bright eyes all sympathy and concern. And when the speaker had finally finished and was feeling that great wave of relief which comes of unburdening the soul, Mrs. Horton would say with warmth, "Is that so—tck, tck!"

It was a great tribute to the very real esteem in which everyone held her that the Reds and Greens finally agreed to let Mrs. Horton decide on the church carpet. The advocates of the Reds side went to her and talked very convincingly, outlining their cause. Scarcely had they left the house when the Green committee came in. As soon as they were gone Mrs. Horton walked, alone, down to the local furniture store and asked the owner to show her carpets. (He was a member of a different faith, and therefore, it was felt, reasonably impervious to bribe or ulterior motives.)

Mrs. Horton stayed in the store only a short time. Almost as soon as she had gone, the store's delivery truck went wheeling up to our church. Of course, half the town came trailing after just to see what the decision had been.

"Now listen here," the store owner said, "I can't work with all you people hanging around. You go home or I won't do a hand's turn. Hear me? I'll have this carpet laid by Sunday morning and then you can see it."

You may be sure there was a big crowd at church Sunday morning. Bigger than protracted meeting had ever drawn. And when we walked in, what did we see!

A beige carpet, with small red and green flowers in it! Not in bad taste at all. People took one look at it and said Mrs. Horton had been trying to please both sides. Perhaps they were right. It was not until years later that I found out what we all might well have known at the time, had any of us stopped long enough to think.

Not only was Mrs. Horton almost completely deaf, but she was color-blind as well!

A quarrel within our church was a family affair, something to be forgiven and forgotten. Mostly we conserved our energy so that we might be able to hold our own with our church rival.

There were two churches in our town, our own Methodist, and the Christian. My grandmother held in scant favor a congregation who had taken for itself a name that indicated it felt it had a monopoly on the fruits of religion.

"Christians, indeed," she would sniff. "They are Campbellites, and I for one shall call them that."

Not only did she disapprove of their names, she held some of their practices in scant favor. Chief among the sins



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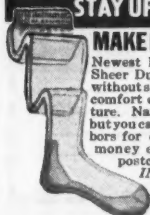
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she attributed to them was that of "proselyting." I was a good-sized girl before it began to dawn over me that what passed for "proselyting" in a member of the Christian Church was simply "divine concern for souls" in a Methodist.

Every fall, after the crops were in, one or the other of the churches would have a Revival Meeting. It lasted a week at least. In our church, the meeting was more often than not conducted by the Presiding Elder or some visiting talent.

Of course, the Christians would also have their revival. We observed the most meticulous etiquette in this matter. Each church would give the town time to recover from a meeting before having its own. If the Christians set their date for August, we waited as a matter of course until October. But if we hit September first, they waited until after Christmas. It all worked out.

It never occurred to any of us that we might have had a union meeting with profit. In fact, the one great fear of the older generation of both churches was that some of the younger, more light-minded members might get the idea of One Church into their heads. To my Grandmother especially this was blasphemy most horrible. Accordingly, each church engaged in its own safari for souls, unaided or unhindered by the rival church. Or, we attended the other meetings, but sat with our fingers crossed.

Meetings were not the only excitement we had. There was also the matter of the Sunday-school picnic. This was a double joy, for not only did we attend our own, but we also invited our friends from the other church. They, in turn, invited us to their picnic, so each summer we had sufficient joy to last the season through. For, in anticipation and retrospect, the two Sunday-school picnics spanned summer.

There came that awful summer, though, the one to which the old timers still refer as "The Wet Year." It rained and rained and rained. The Christians set three separate dates for their picnic, only to be deluged each time. Papa said they ought to throw in with the Methodists, hoping thereby to come out with nothing more than a light sprinkle. His suggestion was made in fun, but it was taken seriously. So, accordingly, we had our picnic together.

THE day turned out to be just about the only completely sunny one of the summer. Great joy was felt in both camps, although there were some reservations. The Methodists some way took complete credit for the bright weather, implying in all sorts of wordless ways that the Lord chose to smile upon them; the Christians went about all day with an eye trained on the sky.

We children took the whole thing for what it was and proceeded to squeeze every moment of happiness from it.

Papa said the Lord was smiling on us because we got together; he said it was a sign that we should all be in one church anyway. For once, I didn't agree with him, holding more to Grandmother's theory. I thought church union was a perfectly horrible idea—it would mean only one picnic every summer.

I must confess that I remember the special occasions more clearly than do I recall the regular services. On Children's Day we always had a program, with a great waving of garlands and much warbling about birds and flowers and happy children. At Christmas we had another program, climaxed by the giving of "treats." These were delivered to us in paper sacks. I am sure that no one who ever had one of those sacks can forget them—the way they looked, the way they smelled, the almost unbearable suspense that came of thinking that maybe this year our name had not been on the list. Once long ago that had happened to a little girl whose name I do not recall. The disaster never occurred again, but the fact that it had happened once left a sharp edge of fear in all our minds and, no doubt, made joy all the more complete once our names were called.

OF course, the minute the sacks got to us, we opened them, so that by the time the last one was delivered, the church was a pleasant blur of crackling paper, of hard candy being ground between hard young teeth and, even the sharper, more decided crunch of nuts being cracked.

Eventually, of course, I lost interest in the treat. That was because I had begun to be grown up enough to enter into another social phase of church life—having dates. The chances always were more than even that we would have our first date at church. We would go, feeling very self-conscious and very adult at the same time. Even if we didn't have a date for evening services, we had a good idea that, once church was over, there would be a line of youths standing outside as we came down the steps. Etiquette demanded that for the first few moments we ignore them. But finally one or two of the youths would muster up courage to sidle up to the girls of their choice and indicate, by some jargon unintelligible to the adults but clear as anything to the girls thus approached, that they would like the privilege of "seeing them home." That usually meant walking together a distance of four or five blocks to Grandmother's house, or to the home of an aunt, but even so it bore the adult stamp of a "date," and, therefore, was highly esteemed.



Our city aunt looked with scant favor upon the practice. She said if the boys didn't take us to an affair—church, or anything else—they weren't supposed to bring us home. We simply didn't listen to her. How was she to know that we gauged our popularity by the size of this line at the church door? A city aunt didn't know our ways, and we felt the lack was all hers. Because her own church was so stiff and proper, she simply couldn't understand how much fun ours was.

**SOMETIMES** I think that's the trouble with church today—it has ceased to be fun. It's correct and dignified and departmentalized. (We would never have thought of departmentalized classes. We all met in the same room, and any teacher worthy of the job would talk loud enough to drown out the other classes!) It is organized and carried on like a big business. There is a printed program, which is followed to the letter. There are even the starred spots, showing the intervals during which worshipers may come in and be seated. If there isn't a star on the program at the point you have chosen to arrive, you just jolly well better stand in the vestibule, waiting for the cue to enter decorously and take your place in the seat the usher—complete with discreet smile and white boutonniere—says it's right to take.

The other morning I came to church a little late and was met by the usher who indicated that I must stand very quietly in the vestibule until the hymn was finished. The words of the song floated out to me. It was one our church did not often sing these days—a good old revival meeting song. I listened reverently.

"We're marching to Zion," choir and congregation were affirming.

There was no real conviction in their words; the only place they seemed really sure of reaching was the end of the song.

Something rose up in me. A great wish, a great urge, an almost uncontrollable impulse. In spite of the restraining usher, in spite of the complete dearth of stars on the program, I wanted to push open the door and start up that church aisle—swaying a little as I walked, my head high, my shoulders square, singing as I went.

"Beautiful, beautiful Zion,"  
Hal-le-lu-jah!"

Of course, I would probably have broken up the service, even if I could have pushed past the usher, which is unlikely. On the other hand, it might not have worked too badly. After the first shocked horror, the choir and congregation might even have joined in.

And, if so, I venture that the last one of them would have been a little more confident about really getting to Zion.

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## EASTER TESTIMONY

Little Debbie Leigh poses, above, with the large Easter scene. Right: The mantel type.

By STEVE ELLINGSON

*These full-color, do-it-yourself scenes will help put Christ back into Easter—a rewarding project*



**T**WO women, walking down Broadway in Los Angeles, stopped to join a crowd surrounding a department store window. To their amazement they saw a beautiful Easter scene in which the ascension of Christ had been most graphically depicted. "Well, can you imagine that?", one exclaimed to the other, "now they're trying to put religion in Easter, too!"

It was with a great deal of satisfaction that, with the help of ministers, we created a nativity scene that helped put "Christ back into Christmas."

Now, and at the request of many ministers, we have created a project to emphasize the real meaning of Easter, the day on which Christian churches all over the world testify to their belief in the resurrection from the dead of our Savior.

To show this triumph, we have produced a scene in full color in which the smiling happy Christ stands, as if in life itself, beheld by, and loving, all mankind. We are so pleased with the artistry and message of this depiction that we believe that not only will churches desire them but, as was true

of the nativity scene, homes all over.

What a glorious Easter it would be to have reminders all over America that Jesus did rise from the grave, victor over hate, prejudice and death. Not only do we witness to the power of His resurrection, but we remind ourselves that He seeks to live today in our hearts.

The Easter scene, pictured here, as with the nativity scene, comes in two sizes. The large one is to be displayed in the yard in front of a church or home. The small one is designed to be used on a mantel or for a table decoration. Both come to you in full color. You paste the large one on plywood, then saw it out and coat it with a water-proofing material and it's ready to go outdoors on display. The small one may be pasted on plywood or, if you prefer, cardboard so it may be cut out with scissors.

To obtain these colorful pictures send \$3 by check, currency, or money order for the large one No. 191, or send 50¢ in coin for two of the small ones No. 192. Send your order to Steve Ellingson, The Christian Herald Pattern Dept., Van Nuys, Calif. **THE END**

CHRISTIAN HERALD

## STAYING ALIVE...

(Continued from page 47)

other departments may operate, your town will have to take the initiative, as Portland, Oregon, did. If you want to reinforce a section of your basement or build an underground shelter in your backyard, or in your churchyard, you'll have to foot the bill yourself.

The U.S. is not helpless, by any means. Significantly, OCDM, the Federal agency charged with getting out the facts and organizing national civil defense readiness, assumes no more than one nuclear attack. Through the National Warning System, OCDM can get out an alert in 90 seconds to 276 key points located in every state in the Union. Your sirens take it from there. In warehouses are 160,000 tons of medical supplies. There are 45 engineering stockpiles scattered around the country, each containing 10 miles of pipes, pumps, generators, water purifiers, water tanks. Stored in non-target areas—in town halls, schools, churches, armories, post offices, even a county jail—are 485 emergency 200-bed hospitals. Others are stored elsewhere for a total of 1,932, complete down to the last Band-aid. Appropriate Federal surplus property—generators, rescue and firefighting apparatus, crash trucks—has been made available to the states to the total of some \$20 million.

Add it up and it's fairly small potatoes, as Federal expenditures go. But no matter how much money might be funneled out of Washington, there is one thing Federal money can't buy. That's the indispensable element of faith, compassion, spirit. Only the churches can give that.

And on this, OCDM has taken barbs from all directions. Not only have some church spokesmen acted as if survival talk were the rankest heresy and the enemy really headquartered in Washington and Battle Creek, but some of them in a meeting at Washington last fall got steamed up over what they called an attempt by the OCDM to "use" the churches. They will say the same thing about this article. Would they rather civil defense ignore the churches? If disaster comes, wouldn't the churches do a better job—not for OCDM or for the United States government but for God—if they knew roughly what to expect, than if they were caught unaware?

Any man in his right mind passionately hopes that nuclear disaster never comes. But not even a nuclear attack could destroy us if we are as ready for any eventuality as it is reasonably possible to be—ready physically and spiritually.

And if we are not ready, the bombs need never be dropped. Only pointed.

THE END

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*In 50 years the status of the clergyman  
has changed from that of a social underdog  
to that of one of the best-educated, most  
highly respected leaders of the community*

## *The Minister Loses His Inferiority Complex*

**T**HE aura of success by which the church is now surrounded is transforming the character of the clergy. In outlook and attitude the minister of today is a different man from the minister of 50 years ago.

I was ordained in 1912 and had been observing the ways of ministers for some years previous to that. We were accepted well enough as individuals but looked down upon as a group. Our profession was regarded as grounds for suspicion of our sanity, our financial solvency and, in some quarters, our sincerity. To a considerable degree we accepted the judgment which society passed upon us. Our attitude was apologetic. We asked too little for ourselves and much too little for our churches. We discounted our own calling.

To a considerable degree this was inevitable. We were the champions of intangibles in a world completely preoccupied with that which could be seen and handled. The early years of this century were the heyday of material progress. The world was good, and getting better. People just weren't interested in the invisible.

The prevailing attitude thrust a number of temptations in the path of the pastor. He felt the need of justifying his existence by becoming a useful member of society. That meant doing something which his neighbor could understand and therefore applaud—such as running errands, playing in the town band, umpiring ball games. Such exploits saved a man from being “just an ordinary minister,” at least in his own eyes.

It was a great comfort to be able to offer the community something which it really wanted. In most towns the ministerial attribute which rated the highest praise was that of being a “hustler.”

Inevitably the material aspects of the church were over-

stressed. Yearbook figures were important because they were supposed to prove something. A pretentious building was indubitable evidence of success. The virtue of a church gymnasium was that everybody recognize “that it would really do some good.”

In those days the standards of the ministry itself condemned most men to an inferiority complex. There were a few great, strong churches that attracted large congregations and that supplied the major support for all good causes; there were multitudes of weak, small churches whose very existence was a struggle; and there was very little between these extremes. The great churches had the great preachers. The popular definition of preaching was that commonly ascribed to Phillips Brooks—“Truth through personality.”

The way to become the pastor of a great church was to develop a great personality—such as were currently being exhibited by Frank W. Gunsaulus, Newell Dwight Hillis, William A. Quayle, Russell Conwell and others. These were unusual men in physical endowment, in range of voice, in their capacity to put words together so that they fell like music on the human ear, but they were hardly models which a parish minister could follow. But that was just what many of us tried to do. We sought to be great preachers, but couldn't make the grade. Failure damaged our egos.

**T**HE cult of personality played us false in other ways. We had dedicated our personalities to the Christian cause, and it was through our personalities that we sought to build the church. We as persons won others for the church. By personal ties we endeavored to hold the church together and get its work done. We mistook ourselves for the Gospel—with terrible results. People joined (Continued on page 84)



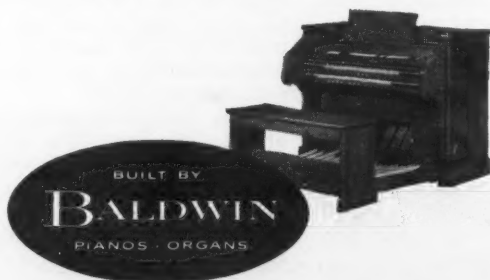
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the minister rather than the church. I have heard men actually boast, "If I leave, they will close the church!"

**F**ORTUNATELY our practice was better than our professions. Good work was done and the church survived. Yet the low rating which ministers accepted for themselves depreciated their powers and diminished the effectiveness of their churches. In spite of two wars and a depression, traces of these old attitudes are still with us. But, overwhelmingly, it's a new and better day for ministers.

The emphasis upon worship has done much for the clergy. No longer are the "opening exercises" merely a prelude to a scintillating sermon. Our present purpose is to lead the people into the presence of God through meditation, prayer, music, Scripture, preaching. The personality of the minister is still potent, but not as in the past. His concern is with developing certain attitudes of mind and heart rather than with impressing the people with his personal power. His aim is quite outside of himself and is co-operative rather than individualistic. He is developing a service rather than selling a sermon.

Fortunately, the number of men who are effective in worship is far greater than the number who are impressive as preachers. Given a reasonable measure of spiritual sensitivity and a disposition to work at it, an ordinary man can inspire a congregation with a sense of God's presence. After they have truly worshiped, people are ready for a sermon marked by good sense and sincerity. They do not require the homiletical pyrotechnics of the past. The ministry is increasingly suited to the talents of the common man, with less place for the spectacular but often eccentric personalities of the past.

The development of personal counseling as an art is also doing much for our pastors. In the long past the minister's calls appear to have been an impressive event. By the time I arrived on the scene they had become a sort of ecclesiastical busy work. You were expected to "get around" among your people—cheering the sick, pursuing newcomers, oiling the ecclesiastical machinery, running errands, presenting yourself as a friend to everyone. The more skillful pastors "joined" every family in the parish. This meant that in times of crisis his ministrations were gladly accepted. Yet, looking back from the vantage point of the present, most pastoral calls were more superficial and less effective than was needful. I can remember many specific situations in which the word which should have been spoken was not said.

Today most of the younger ministers have had some training in pastoral

counseling while most of the older ones have at least read about it. Of course, we have had amateur psychiatrists who overdid the business of looking for lives to mend, but ministers commonly go about their visiting with an awareness of human needs and what can be done about them which was formerly unknown. To many they can extend spiritual or psychological first aid; to some they will bring newness of life as they help them work their way out of their troubles. The important point is that the minister has a purpose as he rings doorbells. He brings with him into the home skills which give him contact with human life at its deeper levels. Many people want what he has to offer. His calling takes on a new dignity. He is even beginning to approach the lordly doctors of the human body with assurance if not with some approximation to equality!

Thanks in large measure to the automobile, the loneliness has gone out of the life of the minister. In the past the seminary graduate was usually shipped off to some isolated community where he was often the only man with a college education, and almost certainly the only person who was not primarily concerned with material matters. He was compelled to get his inspiration out of reading rather than from human contacts. He was a solitary soul seeking to lift himself by his own bootstraps. Such ties as he had were through his denomination, which might become the larger world he knew.

**T**HE greater mobility of ministers permits an increasing fellowship with their kind. The denominations are bringing far more inspiration to their men than ever before, while local and state councils of churches are opening up wider opportunities for acquaintanceship. Nearly everywhere kindred spirits have frequent chances to get together. My first six years in the pastorate were spent in Oklahoma and Texas. When I came away I was in dire need of spiritual and intellectual refurbishment. That would not be the case today.

As a calling, the ministry is moving forward. The financial rewards may not be as adequate as could be desired, but most pastors receive their salaries on time, in cash and on a self-respecting basis. Ministers serve an honored institution and are regarded with general respect.

From the vantage point of 50 years of observation I can affirm unconditionally that the quality of the ministry has improved. There are fewer egotists, exhibitionists, men of scant education essaying to speak with profundity. It is the rare man who does not pay his bills promptly. There are more men of good education and social training,



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and they are more concerned about the deeper things of faith.

The tragedy of the past is that men of promise who lacked a rugged purpose were worn down trying to serve churches which did not take seriously the faith they professed. Most men can stand only so much futility. The losses from the ministry are seldom heralded abroad, but they have been grievous, and sometimes unnecessary. It takes a lot of stamina to recover from a failure in the ministry.

Today the survival rate in the ministry is much higher. A study of a number of men who have built large churches in the shape of a few years is illuminating. There are no geniuses among them—but they take their faith seriously. They believe in the Gospel. They are hard workers with a strong sense of direction.

The ministry now offers good opportunities to the normal man who will prepare himself for it thoroughly and then apply himself to his job. That is a profound gain not only for the minister but for his congregation. **THE END**

## REXIE'S GREAT ADVENTURE

(Continued from page 45)

The lady said, "Amen," and the children looked up. Rexie saw their happy faces. He wondered about it all, but he sensed that whatever had happened was good. He knew, too, that what followed was good, because all the boys and girls had shining faces and happy smiles. The lady was very kind to them, and seemed to be helping them to understand something. They also had a black Book that they read from, and many pictures and even a map.

Of course, Rexie didn't know that they were learning about God from the Bible, and why God's way was the best way to live. But when it was all over, Rex waited until the children were all out of the room, then he slipped out, hurrying to the door. He ran home as fast as he could go. "I know, now," he thought to himself, "why they are so happy when they get all dressed up on Sunday morning. Sunday school is a wonderful place to be!"

"Good boy," David greeted him when he got home. "Always waiting for us, aren't you? Always waiting for us right out here!" As he opened the door, he called back, "I'll change my clothes and come out and play with you."

Rexie barked and wagged his tail. Larry looked at him closely. "You little puppy," he said, "you look as if you've had a great adventure. What did you do while we were in Sunday school?"

Rexie only barked again, and the children never knew just what a great adventure he really had! **THE END**

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## ST. CHARLES

(Continued from page 39)

Months later, Maisie asked Burgess for an interview.

"Do you know why I am a good girl, and make no trouble?" she said to him.

"Well now, Maisie, I see no reason why you shouldn't be good. But go ahead and tell me."

"It's just because I now have something to be good for."

Maisie, a bright girl with an IQ above normal—true of many delinquents—proved to be permanently reformed. She became an expert in dry cleaning, remaining in the community several years after her release.

An extreme case? Yes. But it reveals what can be done even when a situation seems hopeless.

A severe labor shortage at the beginning of World War II started Burgess on his unusual adventure. In desperation he called the Training School's superintendent in Geneva, Illinois, just three miles from his laundry in St. Charles.

"I need help badly," he said, "and I wonder if it wouldn't benefit some of your girls to work outside and earn money and have a feeling of being on their own. If you will assign twelve volunteers to our plant, I'll furnish transportation both ways, guarantee friendly treatment and helpfulness by our employees, and pay current wages for beginners."

Arrangements were made, including monthly report cards to the school. Other employees were enlisted to welcome the girls and give them a helping hand in learning their new jobs. No guards were used, no superintending employed except inspection of work done, as in the case of all the help. The girls could play softball if they wished during the noon hour.

They were not searched for stolen goods. In fact, all through the years there has been only one case of petty thievery, and a talk by Burgess with the girl eliminated that. Each one was given a receipt for her pay check, which was deposited in a personal bank account. Three dollars were held out weekly for the girl to spend for snacks and soft drinks.

The program was in operation only one month when the foreladies reported the "school girls" were wonderful. They learned quickly and stepped up the normal production rate by 20 per cent in their anxiety to please. They accepted orders gracefully, got along well with their fellow employees, and proved fully co-operative.

The time finally came when some of the first group were ready to leave on parole or discharge. They carried with them letters of recommendation and

(Continued on page 90)

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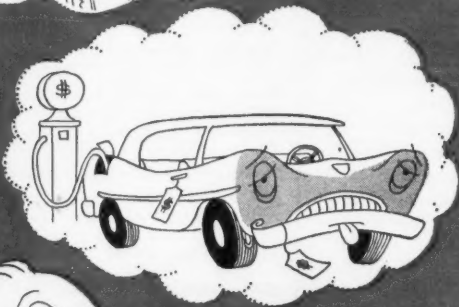
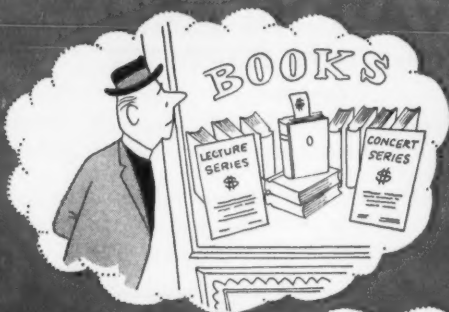
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*American ministers were*

*asked recently what personal*

*problems most perplexed them.*

*The findings may surprise you*

**W**HEN I learned that two-thirds of the more than 200,000 ministers in this country are seriously, if not inextricably, in debt, I naturally assumed that poor pay would be the number one gripe of the average parson. When I was told by a banker that ministers as a group are not as good credit risks as their high calling would suggest, I was doubly convinced that, given a chance to unburden his woes, the average minister would bitterly complain about his inadequate salary. Not so.

Even though the average salary in his profession is only \$83.33 per week (in some areas garbage collectors get from \$120 to \$130 per week), and despite the fact that he is expected to uphold the standards of his profession and to provide for his family on such an income, the average minister does not put the salary question at the top of the list of things that worry him most.

This despite the fact that probably only about 50 per cent of our ministers reach the average salary bracket. Some 10 per cent of them fall far below the \$50 a week bracket.

If salary matters and pension for old age are not his chief concerns, what then are the problems which are highest on his worry list?

Recently the Ministers Life and Casualty Union employed a competent group of professionally trained people to find out what "the practical problems of the ministerial profession" really are. Their findings, generally speaking, square with those of similar studies carried on by such other groups as the National Council of Churches, by those associated with Dr. H. Richard Niebuhr in his study of the ministry and by the research in this field by S. W. Blizzard and his colleagues.

The Casualty Union survey clearly indicates that concern for the college

# WHAT WORRIES PASTORS MOST?

education of their children is uppermost in the minds of a great many (69 per cent, or 7 out of 10) ministers.

The constantly rising cost of formal education, accompanied by the steadily decreasing purchasing power of the income dollar, creates an acute situation in a great many parsonages. Statistically speaking, this survey shows that 2 per cent of parsonage families have five children of college age or under, 7.7 per cent have four children, 19 per cent have three, and 28.6 per cent have two children in this age group. These statistics hold true for ministers' families irrespective of the size of the budget or membership of the church.

Both from observation and personal experience, I know that this matter of family education is a deep and wearing concern of the family man in the parsonage. The minister who is constantly confronted with unrelenting financial embarrassment is bound to be less effective than the man who, even though pinched by a limited income, can still see his way clear to pay his debts and do the right thing by his family. These are things that often eat away at the fabric of his courage and enthusiasm for his task, and yet he dare not mention them, except in confidence to his most intimate friends.

**B**UT there is another important consideration tied up with the education of these preachers' kids. If we wish to join a conspiracy to cut off one of the chief sources of outstanding leadership in the professions, in business, science, the church and education, then by all means let us deprive the children of the parsonage of a formal education! *Who's Who in America* will then become a much thinner volume than it is now. Ministers' families have had an enviable record for producing distinguished leaders in all walks of life.

Inasmuch as this problem of providing for education is particularly acute in the families of the ministers associated with small churches, it may be necessary for some dedicated financial wizard or insurance actuary to devise a form of educational insurance which, participated in by the minister and the church, will help to alleviate in some measure this worry which now besets the minister and his family. It may be that some thought should be given to providing special endowments and scholarships in colleges to supplement the funds available from these humble homes. Surely this can be done without placing an undue financial burden upon the church at large, and can be conducted in such a way as not to rob the children from the ministers' homes of either high ambition or resourcefulness.

Another grievance aired by 52 per cent of the ministers was *the disproportionately large demands made upon them by the administrative work of their churches*.

The larger the church, the greater the gripe. In churches with budgets of \$19,000 and over and with memberships of 500 and beyond, 58 per cent of the ministers expressed dissatisfaction with the fact that they were too deeply involved in administering the detailed activities of their parishes. Involvement in social activities, administrative details, budgetary matters and the like tend to dull the cutting edge of the minister's spiritual and intellectual impact upon his congregation. Even while expecting and demanding more of the minister's time for these affairs, the average parish is quick to sense and to complain of the decline in his spiritual stature as a consequence of his having to spend so much time in running the church's machinery.

In an article appearing in the Octo-

ber, 1958, issue of *Outlook*, F. Ernest Johnson says in effect that far too many ministers allow themselves to get too deeply involved in the administrative chores of the church. By so doing, the layman's image of his pastor may be less inspiring than it should be. "The time has long since passed," says Dr. Johnson, "when the minister can give his study absent treatment and expect to maintain the respect and confidence of the community as a whole." Apparently, even in this day of "the organization man" administrative activity is no substitute for clear thinking and keen spiritual discernment. "In our day too many people know too much to put up with a laggard intellect in a position of assumed leadership."

**A**PPROACHING this problem from another angle, Samuel W. Blizzard tells us that the present-day minister is caught in a dilemma. The theological school where he got his training has prepared him to be "a preacher, priest, teacher and pastor as a servant of God. . . . The contemporary roles are those of administrator and organizer."

The latter roles are those expected of him by the changed pattern of American life and the new concepts of what the minister should do in the light of this new pattern. The tension set up in the minister's thinking by this conflict of roles undoubtedly contributes to his unhappiness.

However the minister now engaged in parish work may feel about it, he may rest assured that he cannot throw off his responsibility as administrator. In his book, *The Purpose of the Church and Its Ministry*, H. Richard Niebuhr indicates that the minister of tomorrow needs to orient himself in his new role as "a pastoral director." Once acquired, the techniques of this new

(Continued on page 93)

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## ST. CHARLES

(Continued from page 87)

the \$500 to \$1,000 each had saved and which was now turned over to them.

Several had developed such close friendships with other employees that they wished to remain in the community. The laundry was glad to give them further employment at a higher scale. But local residents refused to rent rooms to them.

"I called at homes which advertised rooms for rent," Burgess told me, "not anticipating any brusque turndowns. But I got plenty. I felt I should not conceal the fact that the girls were from the State Training School, but be open and above board about everything. I assured housewives the girls were high grade, alert, completely rehabilitated, and would appreciate a home. Even church members threw up their hands in horror at the idea."

Ministers and priests were enlisted to persuade members to provide rooms for the girls. Several responded, with satisfactory results. Some such householders, after their initial experience, have continued to make homes for them, and none has had an unfortunate experience in doing it.

Burgess gets a chuckle out of one experience. When he applied for rooms for two girls at a new home, the woman was aghast at the thought. She tempered her abrupt refusal with the remark, "Anyway, I have already rented the rooms to two fine young girls." Later Burgess was talking to two former Training School girls who had worked for him and then been paroled to him. He asked them where they lived. It was the same home, and they were the "two fine young girls!"

Through the years Burgess has played many parts, besides that of employer, in the lives of his charges. Besides giving them jobs and finding homes for them after their release, he has acted as foster father to a number who had no homes to return to or relatives who would help them.

"In one year we had 10 ex-Training School girls living in St. Charles homes, and I acted as father for five of them when they marched down the aisle to the marriage altar," he said. "They had no fathers or other relatives who could or would do the honors. It was a real thrill to see them marrying honest, ambitious young men."

Burgess believes marriage is the best thing for the girls, and early marriage at that—if the prospective husbands are wholesome, stable young men.

"The rough experiences through which many of the girls have gone, even though much has been their own fault, have matured them early and have taught them what the real values are," he explained.

There is no deception, though, in the marriages. Burgess believes candor has a disarming quality which enriches marriage. He explained:

"Early in courtship the girls frankly tell their suitors of their institutional record. In only one or two cases have the young men ceased attentions."

In his pioneering, Burgess has developed a real compassion for girls who become state charges. A miserable home life is usually at the root of their troubles. It may be drunkenness, desertion, lovelessness, rejection, abuse, perverted ideals, or other depravities that blight them.

Being sent away to the "state school for girls"—even though there often is no other remedy—constitutes the final humiliation and often marks the abandonment of any desire to be considered respectable. Rehabilitation in an institution thus is difficult—although near-miracles are performed by the authorities who strive to help their charges.

Once girls are adjusted and deserve parole or discharge, another difficult hurdle arises—getting society to receive them and give them a chance to make good. Burgess feels that his plan to provide work for the girls in a normal environment, making the same pay as others, learning a skill by which they can support themselves afterward, and following them up wherever they go with efforts to place them in self-supporting positions has proved itself.

"As the years have passed, other laundry and dry cleaning establishments have become interested in employing Training School discharges who were trained at our Fox Valley plant," Burgess continued. "They have found them so capable and energetic that they constantly call for others. Today in practically every city in Illinois there is a like concern which has agreed to employ such girls."

If a girl wants to locate in a certain community, Burgess makes the contacts and gets a job for her—not on the basis of sentiment or charity, but on the need for a skilled worker. He asks that some friendly, older woman in the plant be requested to help her find a place to live and to establish friendships with other workers.

"How does your system work out in

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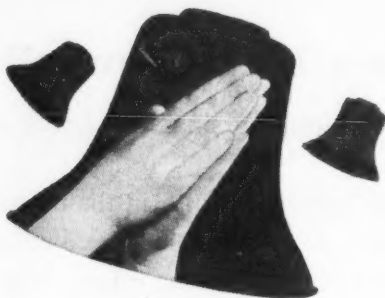
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terms of reliability and rehabilitation?" I asked Burgess. "After all, the girls are under restriction by order of a court, and records must be kept."

"Although we have employed more than 1,000 in the last 14 years, only two have run away from our place of work," Burgess said. "Just five per cent have been returned for violation of parole, as against 38 per cent who have not had such opportunity to work outside the school. It costs the state \$3,000 a year to keep one girl at the State Training School. You can see a substantial saving has been achieved."

One of the tragedies is that some of the recalcitrant girls have no home to return to after parole, Burgess points out, and there is nothing so pathetic as a homeless, unwanted girl bearing the taint of suspicion. Institutionalism minimizes initiative, and some are terrified at the prospect of going out into an unfriendly world. Occasionally one returns to the school and asks her parole be terminated.

Burgess shakes his head at that. "Everything about the Christian religion points to love and understanding," he told me. "We read in the Bible how Christ on the Cross spoke to the repentant thief beside Him and gave him a place in Paradise. We repeat over and over again the Lord's Prayer, 'Forgive us our debts, as we forgive our debtors.' We remember Christ's statement, 'Father forgive them, for they know not what they do.'"

"The parable of the one lost sheep tells us the same truth. Christians should be willing to open their homes to these rehabilitated girls, give them a welcome and warm-hearted friendship, and help them find their way to usefulness, happiness and to God."

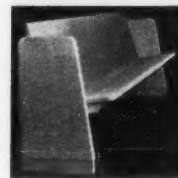
Burgess believes that industries which employ mostly women, in close proximity to state training schools for girls, could provide work therapy for them, perhaps employing five to ten from the institution.

"I feel my plan works with all types of girls," he said. "We never have asked the Training School to choose the most promising girls, but to send us whomever it wished, regardless of race, creed or record. Pride of achievement plus a bank account go a long way toward bringing about the will to follow the codes of our society."

Burgess is a devout Methodist in his 60's. As a child, his home was broken by divorce. When he was 13 years old he quit school in order to work in a railroad shop at \$12 weekly. At 16 he was operating a steam shovel, and at 19 he signed up with General Pershing's Mexican Expeditionary Force. Later he became an Army machine-gun instructor, a Texas Ranger, then a government intelligence operator

(Continued on page 97)

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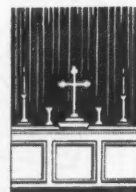
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OUR 37TH YEAR

## WHAT WORRIES PASTORS?

(Continued from page 89)

concept will help the parish minister to keep a sane balance between the greatly needed practical direction of the activities of the whole church toward its appointed goal and the necessary disciplines of study and meditation by which his mind and spirit are kept burnished amid the tarnish of modern life.

Perhaps this is the place to say that the increasing complexity of modern life brings an ever-increasing variety of human needs to the door of the church. This calls not only for a reorientation of the minister's thinking, but also that of all the members of the church. In most of our churches we need to establish firmly in the minds of our people the fact that the church "is a ministering community" involving all of its members rather than a sort of sit-and-listen club which it too often tends to become.

The fact that 42.3 per cent of the ministers included in the Casualty Union survey were troubled by the apathy of churchmembers and that they report that laymen fell down badly in meeting long-term responsibilities to the church, clearly indicates that it takes "a solid corps of laymen and laywomen to keep the minister at his best and to keep the church healthy."

The necessity for involving more of the churchmembers in the work of the church is demonstrated in the thoroughgoing study of a typical middle class suburban church conducted recently in the New York area. This survey revealed that three-fifths of the persons affiliated with the church either gave no time at all or contributed on an average less than the equivalent of one evening a week to the all-important work of their church. Only 25.8 per cent invested as much as two or more hours per week in the church for all purposes.

The dissatisfaction expressed by the ministers in their parish administrative work is further aggravated by the lack of adequate office facilities and equipment. The survey showed that 45.4 per cent of all pastors and 46.5 per cent of those in the larger churches declare they need better equipment and better personnel to handle the constantly growing administrative work load. But, strange as it may seem, many of these pastors, although all but overwhelmed by these organizational demands, express unhappiness that they are not called upon more frequently for pastoral counseling services. It appears that at least 20 per cent of all ministers feel frustrated in the fact that they are not often enough

(Continued on page 100)

## WHAT'S WRONG HERE?



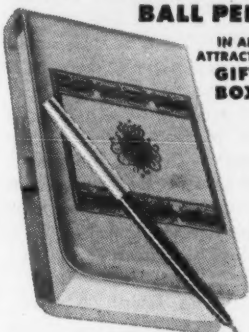
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## how to use AUDIO-VISUAL AIDS in your church

By WILLIAM S. HOCKMAN

### Slides and Films for the Lenten Season

#### Easter TV Film

The one-hour film, *The Power of the Resurrection*, is scheduled for approximately 300 TV stations for Easter Sunday. It will reach perhaps the largest audience to date for such a motion picture. Produced in Hollywood by the Broadcasting and Film Commission of the National Council of Churches, this film has been professionally cast, directed and shot in 35 mm. When it reaches the TV screens it will be accepted as a polished production. More, it will be accepted as a powerful and moving drama. With dramatic impact it depicts the power and influence of Christ's resurrection in the lives of the early Christians. This deeply moving story includes Peter, with all of his weaknesses and his glorious strength.

Having read the script, I assure pastors that they will be doing the families of their churches a great service by advising them in advance that this film can be seen on their TV screens during Easter week and on Easter Sunday.

#### And Slides, Too

A reader wants to know if I use slides in my work since I talk so much about films and filmstrips. Yes, I use slides. My workers also use them, especially in the nursery and kindergarten. Here the attention span is short. Here we may want to present no more than one idea, for instance, that Jesus healed sick people. This may call for only one or two slides. The comment should be short and to the point.

Another reader wants to know where she can get slides, and who has the Sallman paintings in slide form. The Society for Visual Education has put out in glass binders six slides of Sallman's paintings. They are: Head of Christ, Christ in Gethsemane, The Lord's Supper, Christ at Heart's Door, His Presence, and His Presence (bust only).

*The Passion Story Day by Day* is a set of ready-mount slides of some of the great art masterpieces. These 17

slides carry you through Christ's Last Week, when that is your objective. When you want one or two slides to focus attention on devotions or worship, you can select from this set those that fit your theme or which set a theme for you. In like manner, young people and other groups in the church, such as adult classes and women's circles, can select from such a set examples of beautiful art with which to enrich worship and devotional talks.

Another set of ready-mounts which many people have found helpful is entitled *Last Days*. This consists of 13 great paintings in slide form which can be used for many purposes. My own preference for use with children, especially in Lent and at Easter, is entitled *Easter Scenes*, a set of ready-mounts of Elsa Anna Wood's paintings. These pictures have the general qualities required for small children—simplicity, beauty, directness. Adults will also enjoy them. These and the other slides mentioned above, can be secured direct from SVE, 1345 Diversey Parkway, Chicago 14, Ill.

#### For Your Library

In buying for our A-V library, four principles guide us: Is the content basic to our teaching program? How often will we use the material? Can it be used with more than one age group? Is it easy to store?

Our budget does not permit extensive buying. We must choose. Applying these four principles, here are some filmstrips, mostly new, which we have added to our A-V library. We recommend them to you: *At Easter Time* for kindergarten and primary children; *What Easter Really Means* for older primary and junior boys and girls; *The Meaning of the Resurrection* for the junior high ages and up; and *The Meaning of Lent* for all ages above primary.

Since the Bible is central in our educational program, we are adding three filmstrips on how the Bible came to be: *The Beginnings of the Bible*; *The Making of the Old Testament*; (Continued on page 96)

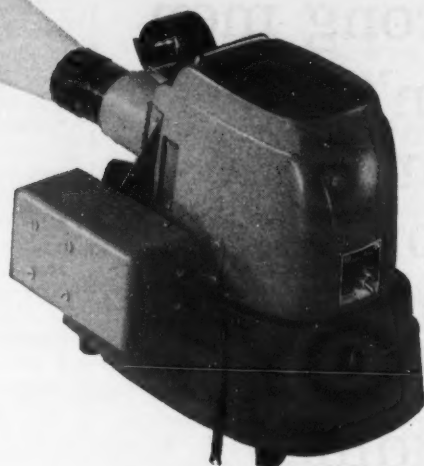


Filmstrip frame courtesy of Society of Visual Education, Inc., Chicago 14, Ill.

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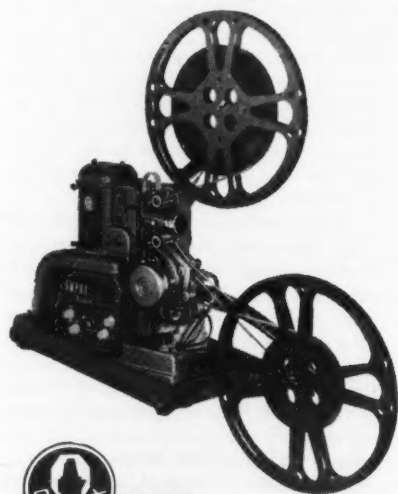
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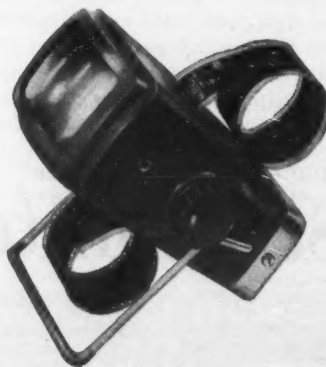
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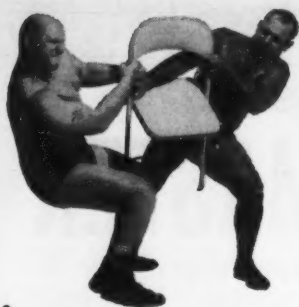
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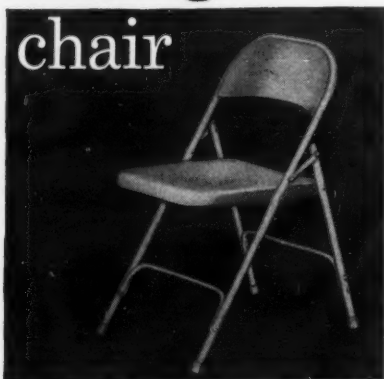
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**The Making of the New Testament.** We know right now they will tie in with many lessons in all age levels of our curriculum and be equally useful in the training of teachers.

From time to time we add filmstrips on missions. Our latest are *Albert Schweitzer* and *Toyohiko Kagawa*. These are two great contemporary Christians our children and youth should know. Teachers and departmental leaders will adapt each of these to the needs of their children. Young people can be challenged to build Sunday evening fellowship programs around each of these subjects.

These filmstrips are produced by the Society for Visual Education, Chicago 14, Illinois, and can be secured through your A-V dealer or bought directly from the Society for Visual Education.

Two additional filmstrips our teachers have found useful this past year are *Jesus and His Disciples* and *Twenty Nine, A.D.* The first depicts the years of His ministry of teaching and healing. The latter is a study for youth and adults of the Disciples on Saturday after the crucifixion.

### Room Darkening

If you don't have some kind of room-darkening facilities you are not giving your fine projection equipment and your good materials a chance. You are wasting both time and money. Here are some things you can do about it:

One church took large sheets of corrugated box paper and cut it to fit the windows of the room where the juniors met. They got a darkened room at almost no cost. The children could clearly see the image on the screen. Their response was much better than in a room without light control.

It takes very little reflected light to wash out an image. A little direct sunlight just about wipes it off the screen. This is true even when 300- and 500-watt projectors are used.

When the clarity of the image is not of major importance, I have used both paper and plastic window blinds to good effect. These are available at all the five-and-dime stores. One church bought coarse muslin material. It was dyed a dark brown to harmonize with the decor of the room and made into draperies. A rod was placed over the top of the windows and the two panels are pulled together when darkening is needed. To dress up the job they installed a valance of the same material above each window.

In another church I saw expensive draperies, lined with dark material and mounted on traverse rods with pull cords. This was a de luxe installation, but showed careful planning on the part of the architect and building committee.

### For Teenagers

On the lookout for useful material for the fellowship meetings of teenagers, I was glad to find a really useful package. I refer to the "Dating Kit Number One" filmstrips for junior high young people. It consists of four color filmstrips with LP (33 $\frac{1}{3}$  rpm) recorded commentaries. The art work is effective and the narration excellent. Here are the titles: *First Dates, Whom Do I Date?, How To Act On A Date, and Is It Love?*

The whole range of the subject is covered from the Christian angle. The psychology and the appeal reflect keen thinking and deep insights; every idea is packaged for youth acceptance. Produced by Family Filmstrips, Inc., Hollywood 38, California, these filmstrips can be secured through your A-V dealer.

In using them, my purpose would be twofold. I want youth to accept the useful information and point of view of this material. That is important. Also crucial to teen-age growth and maturity is getting them to talk about their problems in this area.

One way to do this is to motivate some of the group to open the discussion. This I do by getting a few of the leaders of the fellowship group to preview the filmstrips with me. The flow of pictures on the screen and the commentary from the playback are both impersonal. Young people find it easier to react to them than to a speaker.

As they talk at these preview sessions they winnow their chaffy ideas from the wheat of good sense. They let me know what they are thinking and they get themselves ready to be leaders of the meetings that are coming later. It is from this group that I get the key leaders for the programs to follow.

While one filmstrip each Sunday may best suit many situations and leaders, I like using them one each month. This leaves more time to digest ideas, more opportunity for convictions to jell. Being a subject of such vital concern to early teenagers, this series will tend to sustain interest and attendance for the other programs as well.

### Films For Family Nights

From time to time I am asked to suggest the titles of films which churches can use for their family night supper programs. Without hesitation I can recommend *A Chance To Grow, That They May Hear, In His Name, and Does Christ Live In Your Home?* Each runs about 30 minutes and, without exception, they will hold interest and get a message across to family groups. Produced by Family Films, Inc., they are available through local film rental libraries.



## ST. CHARLES

(Continued from page 92)

checking on spies. He took an engineering course and became an operating engineer. From that he entered the laundry business.

But the human side of life engrosses him more than trade. He believes God should come first, family second, business third. To his mother's early religious training he ascribes his desire to help the "lost sheep."

"My mother," Burgess told me with a beaming smile, "was just about the grandest person who ever lived. She made Sunday school and church a real adventure, pointing out to me that God was a loving Father who wanted His children to be free, happy and helpful. She told me I would get my greatest pleasure out of helping those in need. "More than that, she lived it. When anyone in our neighborhood needed a friend, she was there to help. Her example as much as her teaching stayed by me. Parents today can do more than any others to keep children from going wrong by giving them Christian homes and examples."

Parental neglect is the deep-down cause of teen-age delinquency, Burgess believes. He accuses derelict parents today of causing 98 per cent of the lawlessness and wildness.

"I have had more than 14 years of practical, grass root experience with those whom the law has taken in hand," he said, "and I have learned much of what their inner feelings and attitudes are. The barrenness of the home life of nearly all is appalling.

Mothers out of the home all day working in factories or elsewhere, unless it is absolutely necessary, are robbing their children of the priceless association that develops love, trust, good will and determination to make good in home, school, church, society.

"Fathers who fail in their duties to correct and teach, either through ignorance or over-absorption in their work or pleasures, can create about as much delinquency as they would by hanging around taverns.

"Fathers and mothers should associate with their children in little tasks and chores from their early walking days, training them to keep busy, to do things worthwhile, to develop dependable work habits, to know the joy of accomplishment, to have the feeling of usefulness, and to learn that in helping others they find greatest joy. Parents who love God and take life seriously, who are willing to sacrifice their indulgences for the sake of enriching the lives of their children, will seldom see any of them go wrong."

That's from a man who has taught a whole town about helping children—and parents—who need help. **END**

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## Choir Robes Become More Colorful

**T**HROUGH the ages man has felt that worship is a unique thing, set separate and apart. Therefore, he has erected special houses of worship in which to offer prayers, and even used special languages. From the beginning of recorded time, robes have been worn during religious services.

This symbolic vestment was worn by worshipers in the temple of Solomon. Mixed choirs were garbed in fine linen robes, enveloping the singer from head to foot. Robed singers have been an integral part of worship in almost every church, temple or cathedral since then.

They contributed immeasurably to the growth of music. The choir stimulated the invention of notation, harmony and other principles of music. It helped music develop from a chant to the peaks of Johann Sebastian Bach's "Passion of St. Matthew," or Handel's "Messiah." Almost every great composer, including Bach, sang in the choir.

In the early days of Christianity,

singing was done by church officials, who wore everyday raiment while officiating. When the church came to feel that to serve God and sing His praises, there should be special garments, they adopted the robes and vestments of pre-Christian times.

An early churchman wisely said, "We, too, ought not to enter the Holy of Holies in our everyday garments when they have become defiled from the use of ordinary life; but with a clean conscience and in clean garments hold in our hands the Sacraments of the Lord."

**A**T first a garment was put aside exclusively for church wear. The vestments of the Christian Church developed independently out of the various articles of everyday dress by citizens of the Graeco-Roman world.

Since the singing was done in the early church by church officers, they wore the vestments of their office. Although secular fashions changed with

*(Continued on page 101)*

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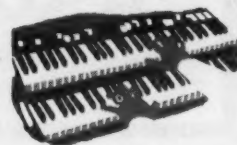
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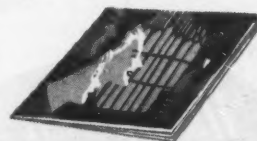
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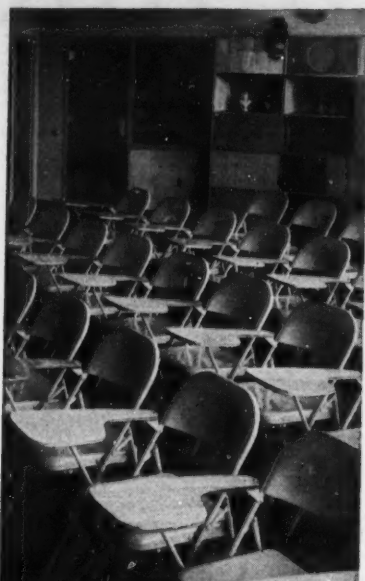
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## WHAT WORRIES PASTORS MOST?

(Continued from page 93)

called upon to serve in the field which gives them the greatest satisfaction.

The set programs of the denominations which must be promoted and the administrative functions expected by the parishioners apparently push the minister in one direction while his training and his own concept of his profession pull him in quite another.

It would seem that if this problem is to be overcome it will require something more than the mere smattering of administrative training given the theological students. It will also require greater skills on the part of the laymen in taking over some aspects of the parish administration for which they are most capable. In some of the larger churches it will undoubtedly call for some sort of a church business manager. Increasingly, laymen with business training and experience and with a deep interest in the church are entering this new profession.

Another worry producer is the lack of awareness by the church of the minister's professional expenses and their failure to provide adequate allowance for his professional improvement.

Lack of allowance for needed books, periodical and such materials plagues

77 per cent of our ministers. When queried about adequate provision to permit attendance at conferences, professional meetings and the like, 59 per cent indicated allowances were either inadequate or non-existent.

"This, of course," says F. Ernest Johnson, "is a particular instance of a widespread fault . . . the lack of awareness that there is such a thing as professional expense. Even the Internal Revenue Service, which most of us think of as being pretty exacting, takes account of the need for books and magazines, for attendance at conferences which occasions travel and like items which are made deductible from taxable income. A wise congregation will make provision for intake of intellectual and cultural as well as physical nourishment."

The cost of maintaining and operating the indispensable automobile is another matter of grave concern to a great many ministers. The fact is that 62 per cent of the ministers find that even where allowances are provided they are not sufficient to reimburse them for the actual cost of providing a car for the parish work of the church. Ministers in the smaller churches where salaries and allowances are

## PROFILE OF THE AVERAGE PASTOR

### AGE:

12%—under 30  
32.7%—30-40  
29.5%—40-50  
16.7%—50-60  
7.9%—over 60

### SALARY:

10.4%—under \$3,000  
51.8%—between \$3,000-\$4,999  
28.0%—between \$5,000-\$6,999  
7.0%—between \$7,000-\$9,999  
0.4%—over \$10,000

### WORKING DAY: Averages about 10 hours

#### Rural Church—9 hrs. 17 min.

11% As organizer  
37% As administrator  
26% As pastor—parish visiting in homes, hospital and counseling  
18% As preacher, weddings, funerals, baptisms, worship  
8% As teacher

#### Urban Church—10 hrs. 32 min.

10% As organizer  
40% As administrator  
25% As pastor  
20% As preacher  
5% As teacher

### FAMILY:

#### Children of College Age and Under:

2%—5 children  
7.7%—4  
19.0%—3  
26.8%—2  
16.5%—1 child  
20.1%—none

### SIZE OF CHURCH:

37.3%—under 250 members } 68.5%  
31.2%—250-500 }  
7.1%—500-599  
12.4%—600-999  
10.1%—1,000

### CHURCH BUDGET:

5.8%—under \$5,000 } 32%  
7.3%—\$5,000-\$6,999 }  
9.3%—\$7,000-\$8,999 }  
9.5%—\$9,000-\$10,999 }  
8.0%—\$11,000-\$12,999 }  
5.0%—\$13,000-\$14,999 }  
5.8%—\$15,000-\$16,999 }  
4.1%—\$17,000-\$18,999 }  
4.0%—\$19,000-\$20,999 }  
34.0%—\$30,000-\$75,000 }  
5.1%—over \$75,000 }

relatively low are hardest hit. Car expenses have a way of consuming a disproportionate part of the minister's family budget unless the church makes realistic provision for what is a legitimate charge against the operating budget of the church.

These are only a few of the concerns which worry the present-day minister. It is significant that the majority put first in the list of their concerns the things that affect their families, the efficiency of their spiritual ministry to their people and the obstacles which make it more difficult for them to do the sort of job they feel is incumbent upon them as ministers of the Gospel. Long hours, fault-finding parishioners and poor pay are relegated to the background. The great majority of ministers have gone into their profession with open eyes and with an earnest desire to be of service to their fellow men and to God. They are not a *preying* but a *praying* group of people. They do not ask for special consideration. Rather, they hope to be understood, to be loved, to be provided with the means and tools with which to meet the terrific demands imposed upon them in this day and generation.

Dr. Henry P. Van Dusen tells us, "The theological students of today, taken together, are the ablest, finest, most deeply earnest and most consecrated generation of candidates for the Christian ministry any of us has known." If we can make them more efficient, relieve them of unnecessary worriments, sustain them by our practical co-operation, it may be that the church has yet to enter upon her most glorious age.

THE END

#### CHOIR GOWNS

(Continued from page 98)

the years, church vestments remained largely unchanged. And so has come down through the ages, the tradition of choir vestments.

The use of the choir gown today is perhaps most desirable as a manifestation of our realization that we are all equal in God's eyes. It permits the poorest person in the congregation to dress in uniformity with the most wealthy. It reaffirms the time-hallowed preparation for worship.

Its uniformity contributes in great measure to the creation and maintenance of the ecclesiastical mood of the service; and by making the choir unobtrusive as individuals it makes its presence felt more strongly as an extension of the voice of the pastor in singing the praises of God.

Here in America, probably the first vested choir was established in a small church in Charleston, S. C., towards the end of the 18th century. Recruited from a municipal orphanage, the boy choristers wore linen robes.

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In New York churches, as early as the 1830's, boys' choirs were appearing in black-ribboned, white surplices. Among the earliest were those at the two Episcopal churches, the Church of the Holy Cross in Troy, N. Y., and the Church of the Advent in Boston, which robed the choirs of boys and girls.

At the First Choral Eucharist, under the auspices of the Church Choral Society, a furor was created because of the appearance of a choir of surpliced clergy at the Church of the Annunciation in New York in 1852.

The trip of the Prince of Wales to the United States helped resolve the issue. For his visit to Trinity Church in October, 1860, it was decided that the service would have to be carried out using the Anglican vestments. From then on Trinity Church vested its men's and boys' choirs, and other denominations such as Methodist, Baptist, Presbyterian, soon followed suit.

**T**ODAY they have become so much a part of the church service, that no longer is it a question of whether there will be choir vestments; it is merely a matter of choice of style and color.

Perhaps one of the strongest influences in widespread adaptation of the robes has been the changes in church architecture. During part of the 18th century, the choir was located in the rear gallery of Protestant churches. Placing the choir up front awakened pride in its appearance, and opened the way for the processional and recessional. A processional hymn was introduced in Trinity Church on All Saints Day in 1866.

People from all over the country visit the Cathedral of St. John the Divine in New York, for Christmas and Easter celebrations. To see the long and colorful processional moving majestically down the center aisle of the nave, to hear the voices of the singing choir raised in a paean of praise, is an unforgettable experience. The candle-lit processional at Christmastime has become a thrilling spectacle in many churches.

The use of color in choir gowns has been, in a way, a natural outgrowth and extension of color as an intrinsic part of church design. According to a foremost architect for more than 400 churches in the U. S., Daniel D. Merrill, "In designing the interior of a church, the architect gives careful attention to the color of the walls, ceiling, woodwork and floor. This harmony and unity can be destroyed by inharmonious choir-gown colors."

Anyone who has seen the famous Westminster Choir of Princeton, N. J., has been indelibly impressed and stirred by the way its massed scarlet robes contribute to the over-all effect of its performance.

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The growing popularity of multiple choirs in many churches is another reason why color is being emphasized. Churches recognize that special costumes have particular attraction for children and that attractive choir apparel answers a child's understandable desire to look good without encouraging ostentatious competition in dress.

Many churches, aware that choir membership gives youngsters a real interest in the church at a very impressionable age, and an opportunity for meaningful participation in the service, have found that beautiful choir gowns have been an additional inducement for joining and remaining in the junior choir.

Still another impetus to the introduction of color in robes, is the special appeal it has for women who participate in church choirs. Women, who respond quickly to color, find that it heightens the esthetic impact of sacred music.

Probably the most popular robes in Protestant churches are adaptations of the academic gown with V-shaped necks—with white collars generally added for the women. Colors that harmonize with church decor are being widely used, and both style and color of gowns are usually decided on by the individual churches.

In Los Angeles, the Senior Choir of the La Canada Presbyterian Church wear claret-colored gowns, the Chapel Choir wear light blue and the Boys' Choir wear royal blue. The Highland Park Presbyterian Church in Dallas, which also has several choirs, gowns each in distinctive colors of royal blue, crimson and moss green. Chicago's beautiful Fourth Presbyterian Church dresses its choir in elderberry gowns. President Eisenhower's church in Washington, National Presbyterian, has used burgundy and ivory for years.

The use of color has also provided symbolic accent to holiday seasons. Purple, white or pearly grey gowns can add appropriate solemnity and beauty to the Easter service; at Thanksgiving, choir robes that harmonize with the brilliant shades of fall flowers and leaves are a moving sight to behold; and the Christmas services can be simply and beautifully accented by gowns of scarlet and green with white accents.

It is possible, too, to achieve a heightened effect simply by the addition of stoles to the choir gown.

When making a choice of color for choir robes, it is imperative to bear in mind the over-all architectural concept of your church, particularly its color scheme. The selection should not offend sensitive folks but should provide a tasteful, harmonious, yet unobtrusive note of beauty to the solemnity of the church worship. THE END

FEBRUARY 1959

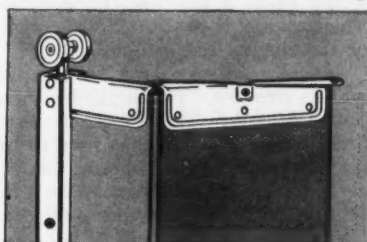
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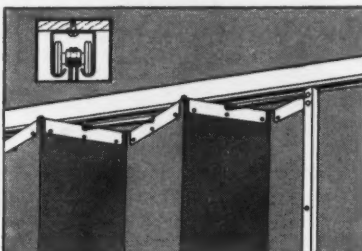
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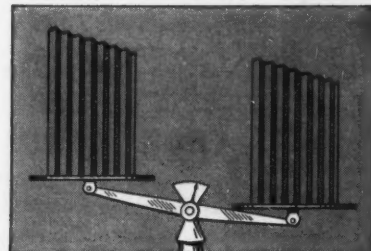


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**FREEDOM IS OF GOD**

(Continued from page 32)

handed down to you by your forefathers." That was the message the young flyer brought back from the sky. So Washington continues to fascinate succeeding generations of Americans because there is bound up in him our faith in ourselves and in our nation.

Lincoln has the same hold on the minds of his countrymen. No American, other than Washington continues to hold the affection, love and esteem of the American people as does this unique rail-splitter. Wherever men gather, in whatever locality, mention of Lincoln weaves an indescribable spell over an audience.

One reason we love and esteem Washington and Lincoln is that they helped give us the most precious possession of men—other than the salvation of Jesus Christ our Saviour—that of human freedom. There is deep longing in man to be free. He was never meant to be a slave either of himself or of the state. As a child of God he is a sovereign personality. He was meant to be a free man under God. This was and is the faith and heritage of Washington and of Lincoln.

Lincoln said, speaking of America and its freedom, "This is the last best hope of earth." This we must never lose. It can never be taken from us by outward attack on our shores, this we certainly believe; but we can lose it by letting go the ideals and principles which undergird it. It can be lost from within unless we exercise great care and faith; great sacrifice and courage.

A friend brought his 8-year-old daughter to New York City to show her the sights. He took her to see the Statue of Liberty and she was fascinated by the thrilling story of this marvelous statue which has stood for many years at the entrance to New York Harbor, lifting aloft the torch of liberty to enlighten the world. As my friend and his little daughter returned across the bay the shadows of evening were beginning to lengthen. She stood by the boat railing and watched the statue receding from view in the distance.

That night sleep did not come easily to the child. Her father sat beside her and asked what was the matter. "Daddy," she said, "I am thinking of the beautiful lady out there all by herself with nobody to help her hold up her lamp. It is dark out there. Shouldn't we be helping Miss Liberty to hold up her lamp in the darkness?"

This is more than a pretty little story. It is indeed dark out there, and it is growing darker all the time. Miss Liberty does need help in holding up her lamp of freedom in this gathering darkness.

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CHRISTIAN HERALD

Liberty is the most fragile possession of the human race. Freedom is a delicate flower not easy to preserve. "Eternal vigilance is the price of liberty." Of all the people who have lived on the face of the earth, only approximately 3,000,000,000 have ever known the blessings of freedom in any form whatever. Individual freedom developed in Switzerland, in the north countries, in England, in France and in the United States. It spread through the world until there arose to challenge it the most reactionary, materialistic and godless philosophy ever to develop among men: atheistic Communism. Proponents of new philosophies, or old philosophies in new forms, calling themselves liberals, often are actually reactionaries competing for the minds of men. It is well for us always to appraise every new point of view which arises, measuring it alongside the great religious principles of the sacredness of human personality, of the free spirit of man.

One of the world's renowned thinkers, de Montesquieu, once said, "The deterioration of every government begins with the decay of the principles on which it was founded." It therefore becomes our duty to ask ourselves what were the principles upon which this country was founded, and what is the status of their vitality today.

We once were a nation of political philosophers. There was a time when every American could state exactly how American freedom started and what it is. That is no longer true.

What is our political philosophy? To know it, all you have to do is read the writings of a few men: John Stuart Mill, John Locke, Adam Smith, the Federalist Papers, the Madison Papers, the history of the Constitutional Convention, and the Holy Bible. Probably not 2 per cent of the people in the United States ever read any of these except the Bible. Or at least if they have read them they have not done so in years and then only when compelled to in school. Sadly enough all too often it is not required that these be read in school any more. But such writings contain the political philosophy or the source of it, upon which this country was established. As we forget why our nation was founded, its form may change and ultimately pass away.

What did these men teach? They taught that man is a sacred personality, created by God; that as a spiritual being he is of supreme value. American freedom actually rests on the Christian doctrine of the immortality of the soul, i.e., its eternal significance, as Newton D. Baker has said. Our forefathers formed this government on the following tripod of principles:

(Continued on page 107)

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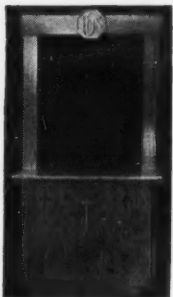


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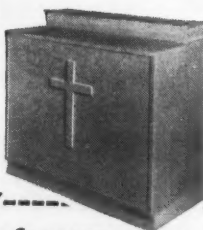
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# RELIGIOUS RECORDS

Reviewed by GEOFFREY O'HARA

**S**TEREO is the bright new word in record circles and many of us are wondering just what it is going to mean to us. One religious record firm, Sacred Records, has taken a very big step and brought out two stereo discs, though relatively few people own stereo playback equipment. **Refreshing Melodies** (LPS 6002) features Alvino Rey with his console guitar accompanied by Ralph Carmichael and his orchestra. **Rhapsody in Sacred Music** (LPS 6001) shows off the Ralph Carmichael Orchestra in striking hymn arrangements. If you do not have stereo equipment, you can secure these in regular monaural records.

**F**AMOUS Robert Shaw Chorale has done two new religious records for RCA Victor, **A Mighty Fortress** (LM 2199) and **Deep River** (LM 2247). The first has glorious renditions of 15 hymn favorites such as "Glorious Things of Thee Are Spoken," "Now Thank We All Our God" and "All Creatures of Our God and King," sung as they were written. This is stirring, reverential, good solid hymn singing. **Deep River** has the same fine treatment of spirituals — "Didn't My Lord Deliver Daniel," "I Wanna Be Ready," "Dry Bones," etc.

**Hymns To Thee**, latest Chime Records release (1002) offers good singing, enunciation and performance. Concertized hymns varying from "What a Friend" to "All Glory, Laud and Honor" are given original and even glorified treatment. At times a bit pedantic, but always musical with agreeable surprises for those of us who like a little "something new" even in hymns.

Chicago's Moody Chorale—70 strong—directed by Don Hustad is on a Word recording titled **A Festival of Praise** (3048 LP). This is mostly quite serious music by Brahms, Bach, Oldroyd and Vaughn-Williams, lightened a bit by new and interesting Hustad arrangements of "He's Got the Whole Wide World in His Hands" and "Blessed Assurance."

We get a chance to hear the choir of New York's Cathedral of St. John the Divine in **Music of the Episcopal Church** (Word, 4014 LP). Music is by William Byrd and Thomas Morley of the 16th century; Purcell and Greene

of the 17th; and Goss, Stamford, Wood, Vaughn-Williams, Wyton and Sowerby of our day.

The **Musical Biolans**, presented by Alma Records (MB 7021) sing familiar hymns and gospel songs such as "Great Is Thy Faithfulness," "We've a Story To Tell to the Nations" and "The Solid Rock" in their precise, clear style which is quite individual.

**W**E'VE been getting good organ records lately, with plenty of variety afforded by Paul Mickelson, Les Barnett, Paul Carson and Porter Heaps. Word presents **Paul Mickelson Plays the Conn Classic Organ** (3056 LP) which is not transcendent cathedral tone performance but good Paul Mickelson musicianship. Includes *God of Our Fathers*, *Largo*, *Pilgrims' Song of Hope*, *The Lost Chord*.

Just as the name on the jacket says, it's **Easy Listening with Les Barnett on the Hammond Organ** (*Sacred*, LP-9058). The Hammond never sounded better — Barnett is at his best. *He Leadeth Me*, *Living for Jesus*, *The Lily of the Valley*, *Nothing Between*.

Alma Records offers for restful listening **Paul Carson's All-Time Favorite Pipe Organ Selections** (C-1851). These are beautiful organ selections — "Peace in the Valley," "Master, the Tempest Is Raging," "Beyond the Sunset" and others — with vibraphone and guitar.

Speaking of **Beyond the Sunset**, that's the title of a Porter Heaps' recording for Summit (LP 506) and it brings pleasant musical memories to folks who loved these melodies two decades ago. Melodious, well played with a variety of instrumental combinations artistically displayed. *Beautiful Isle of Somewhere*, *Somewhere a Voice Is Calling*, *One Sweetly Solemn Thought*. In *Beautiful Garden of Prayer* (LP 508) he plays "The Old Rugged Cross," "Sweet Hour of Prayer," "Faith of Our Fathers" reverently in orthodox style.

Addresses: RCA Victor, 155 E. 24th St., New York 10. *Chime Records*, Box 54, Cincinnati 13, Ohio. *Word Records*, 3407 Franklin Ave., Waco, Texas. *Alma Records Inc.*, Reseda, Calif. *Sacred Distributors Inc.*, 500 W. Lambert Rd., Whittier, Calif. *Summit Records*, 917 East Market St., Akron 8, Ohio.

CHRISTIAN HERALD

## FREEDOM IS OF GOD

(Continued from page 105)

First, it was to be a constitutional representative government. Second, we were to enjoy free private competitive enterprise. Third, we were to enjoy civil and religious liberty. If any one of these is weakened or broken, the entire structure is imperiled. They also taught that government receives its power from the consent of the governed. They held that it is the purpose of government to encourage in man the highest form of free personal responsibility.

That is the philosophy of government in which we were reared. That is the fundamental political philosophy that made this country. Against that there was another political philosophy distilled out of the mind of Rousseau who taught that it is the collective will of man that is primarily important. Man as an individual is depreciated, since he is only a cell in the body politic. The philosophy of Rousseau was absorbed by Marx and Engels, later by Stalin. These men developed a collectivistic idea of society, which under the guise of humanitarianism insists that government control the people for they do not know how to take care of themselves. This concept erases the philosophy of the greatness and sovereignty of the individual citizen under God as arbiter of his own destiny.

This idea envisages that men do not need to have their souls saved as long as the government can give them the benefits of higher wages, better living conditions, more food, more clothing. After awhile under such "humanitarianism" men come to believe that it is not necessary any longer to create, with their own brains and resourcefulness, a better life for themselves. No longer will they look kings in the face because now "kings" feed them. Insistence upon their own personalities, even though they starve, no longer obtains, and so in time government becomes the dictator and ruler of men's lives. That is how subtly well-meaning but fuzzy-minded concepts of Christianity and humanitarianism can lead to the destruction of freedom.

There are many well-meaning people who are willing to take a few steps on the road to Moscow. They do not want to get to Moscow, but they take a few steps—"Let's do this for the people, let's do that for the people—let's do it all by the government." The ultimate result of such well-meaning philosophy is to weaken people's liberty. The men who established this country were wise, astute, political and Christian philosophers and they laid a foundation which teaches that man is a strong, free individual and



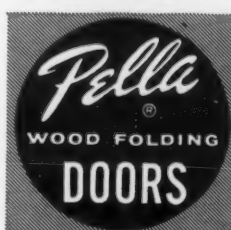
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can, with the help of God, hew out his own destiny.

The one great hope for freedom is Jesus Christ. His message is based on love, on sound thinking, on a true appraisal of divine and human values. Ranged against Jesus today is one of the most crooked thinkers who ever lived... a poor, sick neurotic named Karl Marx. Marx was born of a well-to-do father and sent to a good school where he flunked out. He could not get along with his schoolmates; he never had a friend. His father got him a job, but he could not get along with his associates. He married but he could not get along with his wife. They had four children, three of whom committed suicide. Karl Marx resented the world, hated the successful. He persuaded a capitalist, Frederick Engels, to support him while he wrote *Das Kapital*. In his crooked thinking he divided the world into two classes, Capital and Labor—the successful and the unsuccessful—and tried to get each to hate the other.

Compare Karl Marx with Jesus: Jesus with His mental health, who loved everybody and whom everybody loved. A man to Him was the same whether he was rich or poor, a Jew or Gentile, white or black. Jesus never taught hate or resentment or inferiority. He taught that to become great, people must love one another as brothers. Henry C. Link in his book *The Way to Security* says, "Choose you this day whom you will serve. If you choose the one, you get the slavery of mankind. If you choose the other, you get the freedom of mankind."

"Where the Spirit of the Lord is, there is liberty." Freedom always goes where Jesus Christ goes.

In South Carolina a president of the American Bankers Association was talking. "Don't get the idea that the bank is the greatest institution in your town," he said. "If you want to see the greatest institution in your town, get up out of your chair, walk out to the street, and look up at the steeple of the nearest church. Then thank Almighty God that the church stands there. That is the greatest institution in your town. It was established by people who came across the seas bringing a Book under their arms. They did something that had never been done in history before. They established a nation directly upon the Bible and upon God. They considered this country in its early days a theocracy where the rule of God prevailed in the affairs of men. On this basis grew a mighty and powerful people. The church today is the trustee of American civilization, and it will so continue as long as we remember the origin of our nation." What sound thinking that is!

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got this nation out of the pages of the Holy Bible. And unless we maintain the Bible as the anchor of our liberty, this great country, which Lincoln called the last best hope on earth, may be taken from us. "Where the Spirit of the Lord is, there is liberty."

There is a tendency today to establish the new international world upon other than a God-centered foundation. Herein lies opportunity for Communism to control mankind. Julian Huxley, for example, the British biologist, and first director general of UNESCO, in his *Essays of a Biologist* says, "It is impossible for me and those who think like me to believe in God as a person, to continue to speak of God as a spiritual being." In another work he says, "the scientific approach renders either futile or illogical all straightforward personification of divinity." And again he declares, "There is no indication that man has an eternal destiny nor that the world depends upon God for its origin and maintenance." He seems to have no recognition of the values of the Christian faith but strange to say proposes that there should be a careful "examination of physiological and psychological mechanisms involved in the bodily exercises of Hindu yogis." Is it not strange that such a brilliant man can take interest in yogis and yet has no recognition of the faith that has dominated the Western world for nineteen hundred years? Yet, strangely enough, Huxley was the first head of the commission to disseminate ideas in the world.

Let us consider by contrast how the United States of America was established. Here is part of the Mayflower compact which started the United States: "In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James by the grace of God, of Great Britain, France and Ireland king, defender of the faith, having undertaken for the glory of God and the advancement of the Christian faith, and the honor of our king and country, a voyage to plant the first colony in Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God and of one another, covenant and combine ourselves together into one civil body politic for our better ordering and preservation and furtherance of the ends aforesaid."

Here is the way New England began. The New England Confederation began with these words: "Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity and in peace..."

(Continued on page 112)

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# motion picture reviews



Smartly uniformed cadets, pretty girls, festival excitement and the gay songs and engaging smile of Pat Boone make MARDI GRAS an entertaining film.

## Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ **The Buccaneer** (Paramount) This spectacular historical drama is a production of epic proportions. In desperation, General Andrew Jackson accepts the help of Jean Lafitte, the pirate from Barataria, at the time of the battle of New Orleans in 1815. This gives the outlaw a taste of law-abiding life, and the general and his forces means of success when all seemed lost.

Battle scenes, realistic and masterfully set and directed, look like old paintings. Lovers on opposing sides heighten the conflict. Charlton Heston is excellent as Jackson and Yul Brynner is a redoubtable Lafitte. Charles Boyer offers an interesting role as Dominique You, Lafitte's right-hand man. Claire Bloom as the pirate girl and Inger Stevens as the Governor's daughter bring romantic touches to the war episodes. Characters are well defined, history comes to life in a colorful, heroic manner.

A, Y

**Mardi Gras** (Fox) Light, pleasant entertainment with new songs (Pat Boone is the hero), stirring military marches, a carnival of color, competent acting. The story centers around four cadets from the Virginia Military Institute band, which is invited to participate in New Orleans' Mardi Gras celebration. One of the four is delegated to bring a Hollywood actress to the Institute's senior graduation ball. The mission is accomplished in fairy-tale fashion while the cadets take in the sights and activities of the Mardi Gras.

A successful blending of the formality of VMI and the gaudy, colorful New Orleans revels sets the stage for young romance. Callous publicity agents, attempting to take full advantage of the situation's news value, for a time separate the young lovers. Christine Carere is both attractive and convincing as the star playing hookey from her Hollywood agents.

F

**The Inn of the Sixth Happiness** (Buddy Adler Prod. Fox Release) The experiences of Gladys Aylward, the "Small Woman" depicted in the book by Alan Burgess, are dramatized with considerable license in this grandiose production. From the story of a God-driven, dedicated, humble English parlor maid who in 1930 courageously crossed Eastern Europe and Siberia, reaching the interior of China via Japan by train, boat, bus and muleback, some episodes have been selected to make a plot with humanitarian and romantic implications.

It is an action-filled story, but it is not the story of Miss Aylward. Ingrid Bergman is miscast as an English woman; and as a missionary. The character as played does not portray a woman with a sense of mission—just a determined woman. The romance with a Eurasian serving in the Chinese Nationalist army is developed out of proportion and gives the story a false ending. The exodus of the orphaned children provides the popular appeal the film seeks and is well done. Introduction of the story with a background of London views as a contrast to the many places which follow is artistic and pleasurable. Photography is beautiful.

This is, however, a production which

will enhance neither the cause of Christian missions nor the true story of the "Small Woman," Gladys Aylward.

**Anna Lucasta** (U.A.) A heartbreaking drama of conflict in a Negro family, their frailties and efforts toward reform and betterment, has been devised for the screen by Philip Yordan from his successful stage play. A nearly Biblical quality endows the strong delineation of the characters; they are good and they are bad, some know it, some do not, but all are caught in the webs of life. The father is a deeply religious old man who reads his Bible and sings "Beulah Land" but is inadequate about his own difficulties and turns to drinking. All other factors are shown as deeply and frankly. Many well-handled details give fullness to the film. The music is excellent. An all-Negro cast gives a splendid and disturbing performance.

A

**The Two-Headed Spy** (Sabre Film Prod. Columbia Release) Dramatic, suspenseful story of a man of British-

## AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People;  
Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

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German origin who acted as a counter-spy in high Nazi military circles to serve England in World War II. **A, MY**

**Separate Tables** (Clifton Prod. Inc. Picture. U.A. Release) A thought-provoking, interesting study of a group of people and their feelings of loneliness, inadequacy and fear. **A**

**The Remarkable Mr. Pennypacker** (Fox) Farce-comedy on a serious subject: bigamy. Treated with much levity and adjusted to a seemingly respectable conclusion. **A**

**The Silent Enemy** (Romulus Film. Universal Release) The extraordinary exploits of Lionel Crabb, famous frogman in the Mediterranean during World War II. **F**

**Enchanted Island** (Waverly Prod. Warners Release) Dramatized film version of Herman Melville's first book. **A, Y**

**The Last Blitzkrieg** (Columbia) Counterespionage from the German side in a POW camp of American soldiers in Holland after the allied invasion of the continent in World War II. **A, MY**

**Geisha Boy** (Paramount) Jerry Lewis as a second-rate magician, a wonderful white rabbit, various USO entertainers and a small Japanese boy weather rather implausible situations. **F**

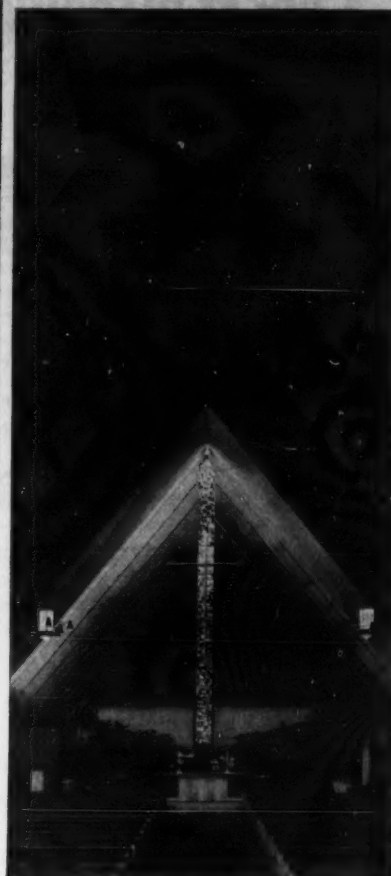
**Senior Prom** (Columbia) College graduation week, romantic complications and an abundance of the music popular with young people. **A, Y**

**Monster on the Campus** (Universal-International) Nightmarish melodrama with scientific research slant and a Jekyll and Hyde college professor. **A, MY**

## RELIGIOUS FILMS

COMMENTS on classroom-type films and other visual aids are found on p. 94.

**A Man Called Peter** (color, 119 min.) The very same picture Christian Herald readers selected Picture of the Year for 1955, so popular in commercial theaters, is now available in 16 mm for use in churches. **The Robe** (color, 135 min.) The famous screen version of Lloyd Douglas' book, runner-up for the title Motion Picture of 1953. **God Is My Partner** (b & w, 80 min.) Story of a famous doctor who decided to practice real stewardship, a "starred" picture of 1957. All are available on rental from Films Inc., 1150 Wilmette Ave., Wilmette, Ill. CinemaScope lens may be rented to give the full effect of these outstanding films.



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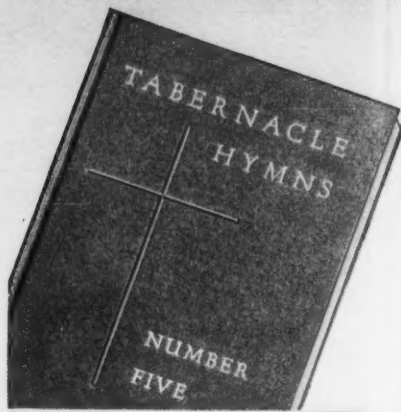


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## FREEDOM IS OF GOD

(Continued from page 109)

The State of Delaware in its organic law made this rule: "Every person who shall be chosen a member of either House, or appointed in any office or place of trust, before taking his seat or entering upon the execution of his office shall take the following oath or affirmation, 'I do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by Divine inspiration.' That is the way this country started.

Take our colleges, for example. John Harvard established a college up in Massachusetts where he said that the fundamental rule was "let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and to know God and Jesus Christ which is eternal life." An examination of the annual catalogue of Harvard University shows that down to the year 1934, the shield as it appears on the title page contained "Christo et Ecclesiae." But in catalogues since these words have been omitted—even from catalogues of Harvard Divinity School. A Harvard man explained this omission was made to "get away from a narrow point of view."

This country was established by men who believed in God because they knew that it is the belief in God that sets men free and keeps them free. When a man has God in his heart, nobody can make a slave of him. Stand fast, they said, in the liberty where-with Christ has made you free. But when you erase all that, when you even tone it down, when you think it is too narrow a point of view, men soon lose their strong faith in God.

However, men must have some kind of god so when the God of Jesus is abandoned their god then becomes humanitarianism. They come to believe that this humanitarianism can only in effect be exercised and administered by the superstate. So instead of worshiping God they come piously to worship the state and the "supermen" who control the state. Their own personal sense of dignity being lost, they become serfs of the state and finally freedom disappears.

I call upon you to think, I call on you to come back to the only true God. Rededicate yourself to Him that our ancient freedom which has been our priceless heritage for three hundred and forty years may remain the foundation of this nation. Therefore, we need to restudy the political philosophy of our great forefathers. We need to reset the Bible as the founda-

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tion of our country. We need to establish firmly in our own practice and in our families and in our churches once again the idea of the everlasting sovereignty of God, as ruler and director of human destiny. Stand fast in the freedom in which Christ has made you free that ye be not entangled again in the yoke of bondage.

Let us build up and stop tearing down our ancient freedoms. A recent publication reports the arrest of a college student charged with attempting to chip a piece off Plymouth Rock. Brought before the judge, he was properly rebuked and punished for his vandalism. As I meditated upon this depredation by a thoughtless young man, it occurred to me that his act was child's play compared to the way people who ought to know better have been chipping away at our freedoms for a long, long while. It brings to mind that solemn warning in the Book of Proverbs, a warning that the young man and more serious offenders would do well to heed: "Remove not the ancient landmark, which thy fathers have set."

One wonders in the confusion of this generation whether the landmarks which have guided us so well in times gone by have not been hopelessly chipped away or removed. All of us have our times of discouragement resulting from our own dismal appraisal of the situation. But we Americans can be thankful that many of the precious old landmarks still remain. I have always drawn comfort from the following incident in Abraham Lincoln's life which shows that it pays to keep your head and not confuse things that endure with the storms which pass.

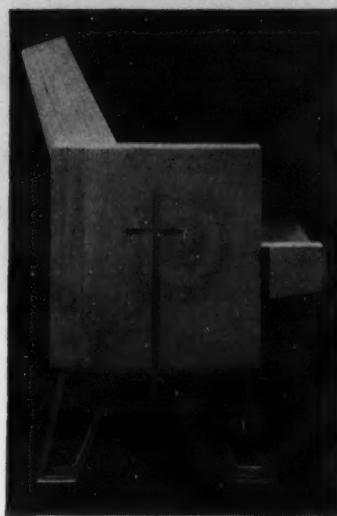
Lincoln was an overnight guest of an Illinois farmer. In the middle of the night came that phenomenon known as shooting stars. The heavens were filled with an awe-inspiring spectacle. The farmer was frightened and cried out to the sleeping Lincoln to whom all men instinctively turned for comfort. "Abe, get up! Run to the window! The world's coming to an end!"

Lincoln drew his lanky body out of bed and went to the window, put out his long neck and head and looked up at the sky. A slow smile spread over his face. He drew his head back into the room, went to the farmer and put his arm around his shoulders. "Don't be alarmed, old friend," he said. "Go back to bed. There are some shooting stars out there, but the great constellations still stand."

It is so in our American life. Upheaval follows upheaval, and conflict follows conflict, yet we can give thanks to Almighty God that the great constellations still stand. The ancient landmarks still endure. Let's keep them strong.

THE END

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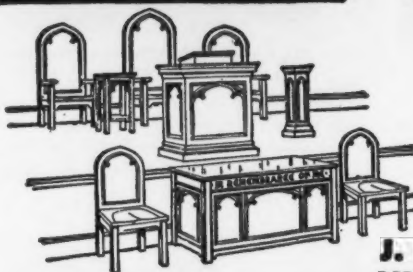
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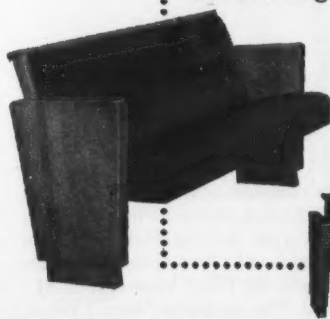
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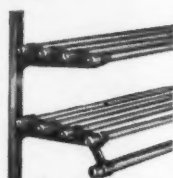
**Corkboards**—combination wardrobe rack and corkboard

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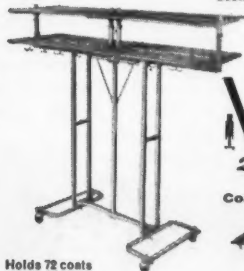


### Aluminum Coat and Hat Racks

Tailored to fit any given open or closeted wall area. Smart in design and modern in "clear", "gold" deep etched anodized finishes and combinations. Quality built—closed-end aluminum tubing, rigidly held in cast aluminum brackets that are adjustable for height in dove-tailed mounting extrusions. Brackets also adjustable to any desired centers.



Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.



## Vee-P Quick Folding PORTABLE Coat and Hat Racks

Holds 72 coats and hats

Wheels as readily as a small service cart. The Vee-P rack unfolds into a rigid 6' 6" long unit holding 72 coats and hats. Scientifically counter-balanced so that it can be set up literally in seconds and fold down for storage as easily as an umbrella. Built of square tubular steel with double hat shelves of closed-end aluminum tubes supported by cast aluminum brackets. Plated to assure permanent beauty. Quality in engineering, construction and finish. The most efficient equipment yet developed for dining and meeting rooms, stand-by equipment, etc. ... for wherever the "load" varies.

Sets up with a sweep of the arms... in 2 or 3 seconds.

Wheels through ordinary doorways. 4' x 8' area stores racks for 720 people.

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## THE SPICE OF LIFE

### His and Hers

Their joint account's retarded  
By one persistent flaw;  
He's fast on the deposit,  
But she's quicker on the draw.

### Bridge for Sale?

A Texas zillionaire drove his air-conditioned car to N.Y. one time. On his approach to the George Washington bridge he got into a hassle with the gatekeeper about the 50-cent toll to cross the bridge.

"Son," he drawled. "I never carry anything less than a \$500 bill. How much do you all want for the bridge?"

### Another Texas Yarn

Another Texas yarn has one of them thar tycoons rushing into an airport terminal and demanding: "Gimme a ticket."

"Where to, sir?" asks the agent.

"Anywhere, son!" booms the Texan.

"I've got business all over."

—United Mine Workers Journal

### Sound Body

The father was reading the school report which had just been handed to him by his hopeful son. His brow was wrathful as he read: "English, poor; history, weak; mathematics,

fair"; and he gave a glance of disgust at the quaking lad. "Well, Dad," said the son, "it is not as good as it might be, but have you seen that?" And he pointed to the next line, which read: "Health, excellent."

### Wired for Sound

A pre-schooler with considerable TV-watching experience wasn't stumped for a remedy when her mother lost her voice in a recent siege of laryngitis. "You got no sound, Mama," diagnosed the tot. "Maybe you need a new tube."

### Patent Pending

The Wright brothers were busy at work in their airplane shop at Dayton, Ohio. One day Wilbur ran out of the hangar excitedly, and called to his brother, "Orville, look! Here's another aviator using our patents!"

"He certainly is!" shouted Orville. "That's our simultaneous warping and steering movement to a T!"

"Call a cop!" screamed Wilbur. "Get another injunction!"

But Orville, who had now looked up through his binoculars, laid his hand gently on his brother's arm. "Come on back to work, Wilbur," he said, "it's a buzzard!"



"Copy call"

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